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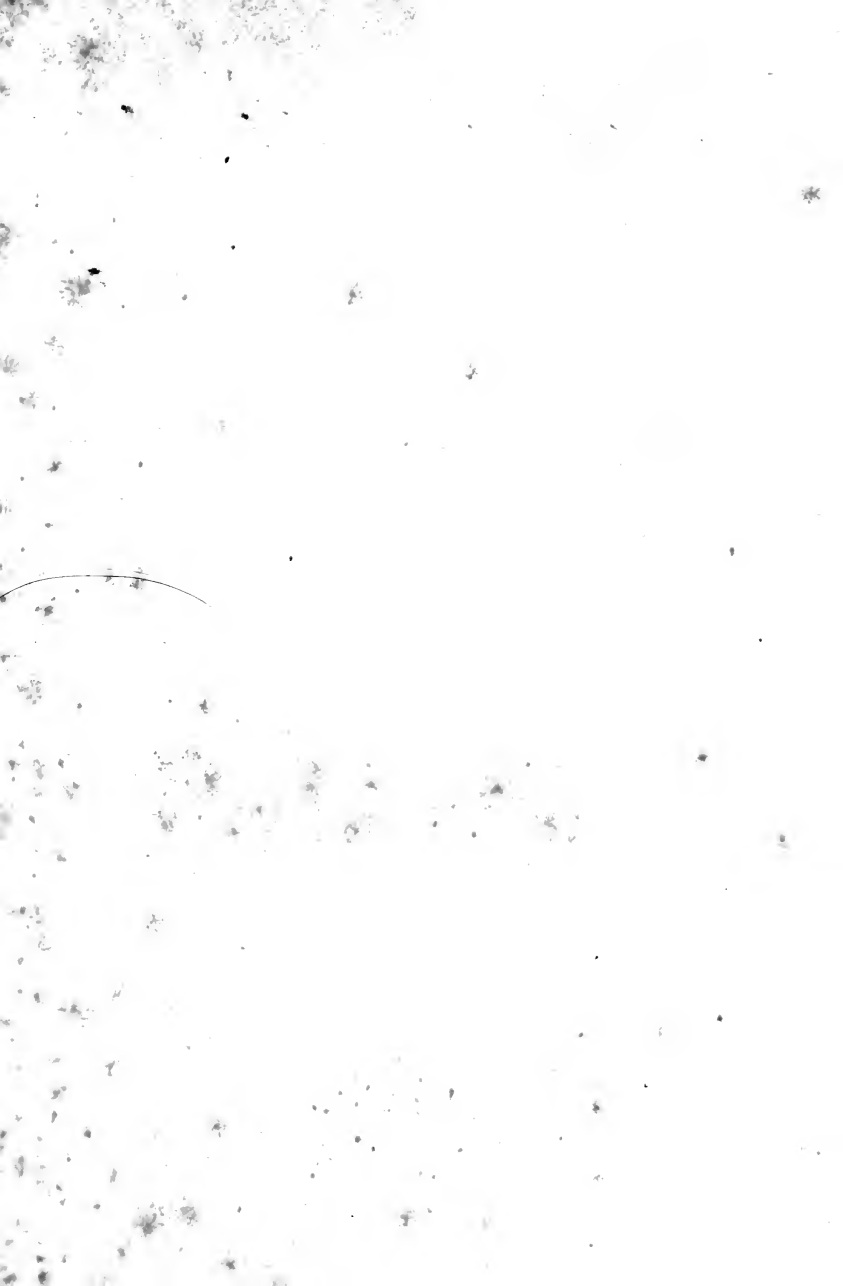
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WELSH MEDIÆVAL LAW

BEING A TEXT OF

THE LAWS OF HOWEL THE GOOD

NAMELY

THE BRITISH MUSEUM HARLEIAN MS. 4353 OF
THE 13TH CENTURY, WITH TRANSLATION
INTRODUCTION, APPENDIX, GLOSSARY
INDEX, AND A MAP

BY

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JESUS COLLEGE



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TO MY WIFE
FLORENCE MAY DIXON

PREFACE

THIS book is intended primarily for the student of the political history of Wales, but it is hoped that others also will find it useful. The particular text adopted was at the recommendation of Dr. Gwenogfryn Evans some years ago, who regards it as the oldest and best of its class. It is reproduced page for page, line for line, and error for error, except where it was found more convenient to relegate notices of errors to the palaeographical notes. The translation is a tentative one based on that of Aneurin Owen in his *Ancient Laws and Institutes of Wales*, a work which has been found indispensable for the present production.

I would record my sincere thanks to Sir John Rhÿs, from whom I have received, not only the valuable assistance which so distinguished a scholar could render, but also the sympathy and encouragement of a friend; to Dr. Gwenogfryn

Evans for help and advice as to the choice of a text, and as to procedure with regard to publication; and to Mr. Ernest Hughes, late of Jesus College, and now Lecturer in History at the University College of South Wales, to whom I am indebted for many suggestions whilst the Introduction and Glossary were still in proof. Finally, I have to thank the Delegates of the Clarendon Press for undertaking the publication of this work, and also the staff for the kindness and the efficiency which have so much lightened my labours.

Ty Rhôs, Fishguard.

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Rogo ut omnis lector, qui legerit hunc librum, det veniam mihi, qui ausus sum post tantos haec tanta scribere quasi garrula avis vel quasi quidam invalidus arbiter. Cedo illi qui plus noverit in ista peritia satis quam ego.—NENNIUS.

Y mae e'n wir yn orchwyl dyrus ddigon i chwilio allan Ddechreuad ein Cenedl ni yn gowir ac yn ddiwyrgam, a'i holrhain o'i haberoedd i lygad y ffynnon. Ond mi a amcanaf symud ymaith y niwl oddiar y ffordd, fel y bo ein taith at y gwirionedd yn eglur.—THEOPHILUS EVANS.

The notion that the Welsh came to the Isle of Britain with the grasshopper has been dispelled by modern research.—EGERTON PHILLIMORE.

INTRODUCTION

NOT one of the law books bearing the name of Howel Dda, which have come down to us from the Welsh medieval age, is older than the last quarter of the twelfth century, that is, about 250 years after Howel's death. The earliest of all, the **Peniarth MS. 28**,¹ is written in Latin with many Welsh terms, phrases, and short passages left untranslated. Next to this comes the **Peniarth MS. 29** (MS. A), sometimes known as the *Black Book of Chirk*, and written in Welsh about 1200. Neither of these professes to be the original codex of the White House, nor does that claim appear to be made by any MS. of the laws now extant.

These Welsh medieval law books bear so strong a general resemblance to one another that it can hardly be doubted but that they are all based on some one ultimate original, which, in our present state of information, we may suppose to have been a 'Book of the White House'.² Those written in Welsh, however, certainly fall into three distinct classes, each of which begins with its own peculiar type of preface. They may be distinguished as follows:—

(a) Those which refer exclusively to the King of

¹ For a full account of this and other Peniarth MSS., see *Report on Manuscripts in the Welsh Language*, vol. I, Pts. II and III, by Dr. J. Gwenogfryn Evans, printed for the Historical Manuscripts Commission.

² *Lleuyr e Ty Guyn* mentioned in the thirteenth-century **Pen. MS. 30**. See *Report on MSS. in Welsh* I. 361, note.

Aberffraw in North Wales,¹ and which give other indications that they pertain to the kingdom of Gwynedd in N.W. Wales, of which Aberffraw was the chief royal residence. Aneurin Owen dubbed them the 'Venedotian Code', that is, the code of Venedotia or Gwynedd, a name with which we need not on the whole quarrel. As it will be necessary, however, to diverge from Owen's other designations, this class will be distinguished here as the Book of Gwynedd. The chief exemplar is the **Peniarth MS. 29** (MS. A) referred to above. References to a certain Iorwerth ap Madog² indicate his influence as a jurist on this class, but they are such as show that the Book of Gwynedd was regarded as existing before his time.

(b) Those which refer exclusively to the King of Dinevwr in South Wales,³ but are void of any other reference such as would lead one to associate them in any special degree with that Deheubarth of which Dinevwr was held to be the chief royal residence. From a passage in the preface it appears that their original was written not only outside Deheubarth but in Powys and by a Powysian.⁴ Is it possible that they represent what Aneurin Owen would have called the 'Powysian Code'? Unfortunately he styled them the 'Gwentian Code' as being the code 'adapted to Gwent or South-east Wales', for which there appears to be no evidence of any kind.⁵ A peculiarity of the preface of this class

¹ *Anc. Laws* I. 1-335; II. 1-36.

² *Ibid.* I. 104, 218, 292.

³ *Ibid.* I. 620-797.

⁴ See Glossary under *Deheubarth*.

⁵ *Anc. Laws* I. viii. Gwent was a patria between the lower courses of the river Usk and the river Wye, included in modern Monmouthshire.

of law book is that it refers its compilation to a certain Morgeneu and his son Cynverth. Elsewhere¹ it is Cynverth ab Morgeneu who is referred to as a well-known 'jurist', for which reason this class will be distinguished here as the 'Book of Cynverth'. The text adopted by Aneurin Owen as the basis of his amalgam of this type of law book is the **Peniarth MS. 37** (MS. U), 'not from any superiority but as being the simplest.'²

(c) Those which refer both to the King of Dinevwr and to the King of Aberffraw,³ stating expressly that of all the kings in Wales gold is payable to these two only. The King of Dinevwr, however, is mentioned first in order, and there is a special section devoted to him. One of the Dinevwr kings is also mentioned by name, viz. Rhys ab Gruffydd,⁴ sovereign of Deheubarth, who died in 1197. There is also found a section dealing with the seven bishop-houses in Dyved,⁴ one of the patrias included in the Deheubarth. This class therefore appears to represent a 'Book of Deheubarth'. Unfortunately again Aneurin Owen named them the 'Dimetian Code', that is, the code of Dyved, although there appears to be no reason why they should be confined to this particular patria, and not made to cover the whole of that Deheubarth which was held to be subject to the King of Dinevwr. The preface of this class mentions a certain Blegywryd who is described as the cleric appointed in Howel's convention at the White House to reduce the revised laws to writing. Nothing more appears to be known of this Blegywryd beyond what is

¹ *Anc. Laws* I. 218, 340.

³ *Ibid.* I. 338-617.

² *Ibid.* I. xxxi.

⁴ *Ibid.* I. 574; 556-9.

stated in this preface. Hence this particular group of law books may not inaptly be styled the Book of Blegywryd. Aneurin Owen adopted the Cotton MS., **Titus D IX** (MS. L), of the second quarter of the fourteenth century,¹ as his representative text of this group. Dr. Gwenogfryn Evans regards the **Peniarth MS. 36^A** (MS. O), as the oldest now known, having been written shortly after 1282,² but according to Owen 'the variations in the manuscripts of this class are but few', for which reason he is of opinion that 'they perhaps exhibit the nearest affinity to the original compilation sanctioned by Howel'.³ It should be noticed that the earliest of all the existing law books bearing Howel's name, viz. the Latin **Peniarth MS. 28**, is of the form of the Book of Blegywryd, as also the important Latin Cotton MS., **Vespasian E XI**, written about 1250,⁴ although the name of Blegywryd is absent from both.⁴

The following passage⁵ from the preface to the Book of Blegywryd is very suggestive as to these three types of law books, and appears also to throw some light on the puzzling matter of King Howel's dominions.

Guedy hynny yd erchis gwnneuthur tri llifuyr kyureith : vn vrth y lys peunydyaul pressuyl y gyt ac ef ; aral y lys Dineuur ; y trydyd y lys Aberffraw, megys

¹ This date is that of Dr. Gwenogfryn Evans as given in his report on the MSS. in Welsh in the British Museum, the relevant portions of which report (not yet published) he has kindly forwarded to me for perusal.

² *Report on MSS. in Welsh* I. 369.

³ *Anc. Laws* I. xxx.

⁴ The third old Latin text, viz. **Harleian MS. 1796**, seems to be of the form of the Book of Gwynedd. See Glossary under *taeogtrev*, p. 347 and note 1.

⁵ *Anc. Laws* I. 340.

y caffey teir rann Kymry, nyt amgen, Gwyned, Pwys, Deheubarth, audurdawt kyureith yn eu plith vrth eu reit yn wastat ac yn parawt.

After that he ordered three law books to be made: one for the daily court to be always with him; another for the court of Dinevwr; the third for the court of Aberffraw, so that the three divisions of Cymru, to wit, Gwynedd, Powys, and Deheubarth, should have the authority of law amongst them at their need, always and ready.

Here it is clearly implied that the king's daily court was not in Deheubarth but in Powys. The common opinion is that Howel Dda lived in Deheubarth and especially in Dyved,¹ but in the light of the above passage he generally dwells in Powys. Moreover, the manner in which the White House is spoken of as being the king's hunting-lodge 'when he came to Dyved' seems to bear out the same idea. It is true that the preface to the Book of Cyvnerth appears to restrict Howel's dominions outside Powys, and it is curious that Powys appears to be the very division of Wales wherein that compilation had its origin. How to reconcile these apparent contradictions does not at present appear. The above passage would seem to suggest that there were three types of law books, those of Gwynedd, Powys, and Deheubarth respectively, although, as the passage now stands, it means no more than that three copies of one original were made for the three divisions of Cymru. It may be that in time they each underwent such modifications as adapted them more perfectly to the varying

¹ Seeing that he married Elen, daughter of the last king of Dyved, whereby he became immediate ruler of that kingdom.

customs of each division. If, however, in the case of the Book of Cyvnerth, we are dealing with a 'Powysian Code', how shall we explain the mention of Dinevwr and the absence of all reference to any chief royal residence in Powys such as the Mathraval mentioned in later texts? ¹ It seems therefore advisable for the time being to abandon 'territorial' designations for the two Dinevwr classes of law books, and to style them after the names of the 'jurists' preferred in their respective prefaces. The designations therefore tentatively proposed for the three kinds of Welsh law books in lieu of those invented by Aneurin Owen are as follows:—

Book of Gwynedd for Venedotian Code,
 Book of Cyvnerth for Gwentian Code,
 Book of Blegywryd for Dimetian Code.

I

Our present text, the **Harleian MS. 4353** (MS. V) belongs to the second of these classes, viz. the Book of Cyvnerth, being, according to Dr. Gwenogfryn Evans,² 'the oldest and most important' of this kind. Aneurin Owen had six codices of this class before him, which he denominated **U**, **V**, **W**, **X**, **Y**, and **Z** respectively. He noticed that some of them closely resembled the Book of Blegywryd, so much so indeed in the case of **Y** and **Z** that he soon ceased to use them in his edition. Two others, viz. **V** (our present text) and **W**, which are very closely allied, also resemble in some respects the Book of Blegywryd, especially **V**, which actually contains the passage on the bishop-houses of Dyved. The leading peculiarity

¹ *Anc. Laws* II. 50, 380, 584.

² See note I on p. x.

of these two MSS., however, is this, that in their prefaces the name of Blegywryd appears in lieu of that of Cyvnerth and Morgeneu, and indeed appears to have been substituted for them. One was almost tempted on this account to distinguish these two codices, **V** and **W**, by some such name as the 'Composite Book of Cyvnerth and Blegywryd', a description which further investigation may yet substantiate. The two remaining codices, **U** and **X**, are much smaller in bulk than the two last, and might be supposed to approximate nearer to the original Book of Cyvnerth. If they were as closely allied as **V** and **W**, one might indeed think so, but they differ considerably in their arrangement, appear to be much condensed, and are both somewhat carelessly written. Their matter is practically all comprised within the present text, the few additions, which each contains, being given in the appendix.

V and W¹

V = Harleian MS. 4353. Vellum; $7\frac{3}{4} \times 5$ inches; folios 1-3, (4-5), 6-27, (28), 29-45, the three folios in round brackets being insertions on later material in a hand of about 1600, copied from **X**; written according to Dr. Gwenogfryn Evans about 1285 by the same scribe as wrote **Peniarth MSS. 2 and 6 Part iv**, and **Mostyn MS. 117**; 'it is curious that all the MSS. written in the same hand are imperfect'; coloured capitals, generally in red and chocolate alternately; 25 lines to the page

¹ I must again express my obligation to Dr. Gwenogfryn Evans for the invaluable help received from him in drawing up these descriptions of the particular MSS. in question. I have myself examined **U**, **V**, **W**, and **X**. See note 1 on p. x.

(except 16 b and 40 a which have 24 and 26 lines respectively); the first and last pages are so stained and worn that it is difficult to be always certain of the reading; one pagination in ink till folio 37, after which till last folio but one there are two paginations, one in ink (39 to 45), and one in pencil (38 to 44), which last is the official numbering of the British Museum, followed in this present work, the last folio being paginated in ink as 45; half bound in morocco. Most of the marginal index words are in the hand of Jaspas Griffith. 'Liber Humfredi Wanley A.D. 1714' (1 b); 'Sum liber Jaspas Gryffyth 1586[-1714=128]' (2 a); 'Yma y gellir craffu a gweled dau beth. * 1. Yn gyntaf pan yscrifenned y llyfr hwn fod yr offeiried yn berchen gwagedd priawd, o ran bod breint yma wedi ei ofod i ferched offeiried. 2. Yn ail mae yn gyffelyp yscrifennu y llyfr hwn cyn gwahardd prîodas ir offeiried. Yr hon waharddedigaeth a gymmerth rym (?) yn Eglwys Loegr ynghylch y flwyddyn 1100 yn niwedd teyrnasiad Wifm Rufus, edrych fol 44 a' (3 b and 4 a bottom margins. The asterisk refers to 4 a, line 3); 'Rys ap howel ap Jeuan ap gwalter ddugan cof (?)' (18 a right margin from top to bottom); 'Mae yma ddalen yn eifiau' (31 b and 37 b); 'Timothy Middleton' (32 a); 'Timothy Middleton his booke douth Owe' (43 a).

W = Cleopatra A XIV. Vellum; $6\frac{1}{2} \times 4\frac{3}{4}$ inches; folios 34-107 in pencil pagination; first quarter of the fourteenth century; coloured capitals in blue and red alternately, save that the larger ones are in blue with red foliations; *y* dotted throughout, and *gu* for *gw*; 21 lines to the page, except 55 a from line 5, 55 b from

line 13, 94 a from line 7, 94 b, 95, 107 a from line 9, and 107 b, which were left blank by the original scribe; portions of the text are in the margins on folios 42 a, 42 b, 57 a and 83 b; three paginations, two in ink and one in pencil, which last is the official one of the British Museum, followed in this present work; two and a half lines on 101 b (= V 45 a 10-12) are almost stained out by some prudish person; bound in calf along with some Latin MSS. Besides occasional marginal index words, we have 'Liber Cardiff de Consuetudinibus Walliæ', 'Leges Howeli Dha Wallice,' 'Robertus Cotton Bruceus' (34 a); also much scribbling on folios 43, 44, 55, 94, 95 and 107, wherein occur proper names—'Sciant presentes et futuri quod Ego Johannes filli dedo concessi in hac presenti Carta' (43 b); 'Sciant presentes et futuri quod Ego johannes (?) vabe ff (?) dedi concessi' (44 a); 'Johannes vechan,' 'Jeuan ap phelippe hir dd ap fillippe hir' (55 a); 'Johannes ap gwill (?)', 'Witlmus' (?) (55 b); '—vabe rimÿ,' 'Jeuan ap dd ap —,' 'Handrods dekerfilly in die martis,' 'Roberto,' 'Th et buon anne cose nant per ta' (94 b); '— ap blethyn joŕ ap r ap —,' '[k]arffit die —' 'Hoest ap —' (95 b). These names (says Dr. Evans) are in a fifteenth-century hand, but more or less intentionally deleted by rubbing.

Y and Z

Y = 'a manuscript presented by the Rev. Mr. Conybeare to the Literary Society of Neath, by whom the use of it for this work [viz. *Ancient Laws and Institutes of Wales*, MDCCCXLI] was kindly afforded to the Editor. It may be attributed to the middle of the four-

teenth century.' So writes Aneurin Owen in the preface to his book on May 1, 1841. Mr. Egerton Phillimore in a note in *Y Cymmrodor*, vol. IX, states of this codex that it has been 'lost since before 1860'.¹ It appears to have contained the first part on the Laws of the Court as far as V 12 a 19, proceeding immediately to the Laws of the Gwlad, but agreeing so closely with the Book of Blegywryd, that Aneurin Owen ceases altogether to refer to it.² One can therefore only surmise that it followed the Book of Cynverth as far as the point referred to, after which it followed the Book of Blegywryd.

Z³ = Peniarth MS. 259^B. Paper; 11 × 8 inches; folios *a-e*, 1-103; imperfect (folios *b-e*, 6-7, 13-20, 44, 47-8, 51, 56, 59-60, 99-101 being blank leaves inserted by binder); bicolumnar; in two distinct hands; first half of sixteenth century; bound in leather with **Peniarth MS. 259^A (MS. P)**. 'The text of folios 1-46 belongs to the class of which **V** or **Harleian MS. 4353** is the prototype. This copy is a kind of selection arranged differently; it is imperfect and corrupt. . . . The order of the text is very different.' A fresh hand begins at folio 49, being contemporary with the first. The latter inserts the following note on a passage written by the former—'Hyn ydoedd wydi i scrivenu yny llyfr y copied hwn o hono. Y llyfr hwnn a gavos Einiawn ap adda pan vv yngharchar ymhwmfred gan y cunstabyl ai kavas gan brior y vynachlog a hanoedd o dehevbarth, ac nid oes athron dyst ar gyfraith namyn y sydd yn y llyfr hwn kysdal a hwn.' Aneurin Owen in his edition of the

¹ p. 299.

² *Anc. Laws* I. 670, note 21, 686, note 11.

³ *Report on MSS. in Welsh*, vol. I. 1074-5.

'Gwentian Code' ceases using this codex at the very same point where he metes out like treatment to **Y**; and he states of **Z** at the beginning of the Laws of the Gwlad that it 'is carelessly transcribed and has many chasms', for which reason he leaves it. He inserts variant readings, however, from **Z** in vol. II of his work. **Z** is the codex which with **S** (the **Brit. Mus. Additional MS. 22356** of the late fifteenth century) provides Owen with an interesting but extremely untrustworthy addition to the preface of his 'Dimetian Code'.¹

U and X

U = Peniarth MS. 37. Vellum; $5\frac{3}{8} \times 4\frac{1}{8}$ inches; 156 pages (pp. 153-6 being in court hand); late thirteenth century, in the same hand apparently as **Peniarth MS. 35** (**MS. G**) with very numerous sectional initials and titles in rubrics, and also rubricated letters; 18 lines to the page; partly gall-stained but complete; in old binding newly covered with pigskin. The text of pp. 121-52 is no part of the Book of Cyvnerth, but is taken from the Book of Gwynedd, being found in **A** and its important transcript **E**. Dr. Evans, however, finds that it is in such close agreement with the corresponding part in **G** that both must be from the same archetype or the one is a copy of the other, both MSS. belonging to the same school of writing and being possibly the work of the same scribe. It will be found reproduced with translation in *Y Cymmrodor*, vol. XVII. The Book of Cyvnerth, properly so called, covers the first 120 pages, and was adopted by Aneurin Owen as the basis of his

¹ *Anc. Laws* I. 340-2.

'Gwentian Code'. On the whole his edition is trustworthy, following the order of his original and giving adequate notice when he fails to do so. He rarely or never expands contractions, and does not even reproduce them, but in the present case this involves no serious consequences as they are rarely of greater importance than ran for *ramn*, or edlig for *edling*. The following are the only serious discrepancies:—

p. 712, l. 5. abu(ŷch ei)thyr (eu teithi) *for* abuuŷch.

p. 722, l. 13. *Add* Taŷlboŷt o afgŷn Moŷuil. dec aru-
geint y gwerth.

p. 764, l. 29. Section XII is erroneously bracketed, as it appears in U 49 a 6-10 as follows:—Or cledir pŷll
odyn ar tir dyn araŷ heb ganhyat pedeir. k. k'. ageiff
perchennaŷc y tir gan yneb ae cladho aŷthri buhyn
camlŷŷŷ yr bŷen.

X = British Museum Cotton MS. **Cleopatra B V**.
Vellum; $7\frac{1}{2} \times 5\frac{1}{4}$ inches; folios 165-222 (222 a 8-22
added by another hand); written about 1350; coloured
capitals, generally red and blue alternately, five of which
are illuminated, viz. 165 a, 184 b (cut out), 185 a (two on
this page) and 200 a; 20 lines to the page; two pagina-
tions in ink and pencil, both the same, the latter being
the official numbering of the Brit. Museum; ŷ = u or v,
and not w; bound with other works in Russian leather.
'Leges Howelli Boni principis Walli(æ) in Lingua Bri-
tanica' (165 a); 'Cyfnerth mab Morgeneu yn gyntaf a
scrifennodd ac a ddosparthodd y llyfr yma ar y dull ar
wedd hon. Jasp. Gryff. 1600' (165 b); '[—] y gwelir
[—] or offeiriaid [—] briodol y [—] [pr]yd hynny'
(168 b); the catchwords Moŷwyn yŷtauell in a fish cut

through by bookbinder (176 b); 'habet hic liber quinquaginta & octo folia' (222 a in Jasper Gryffyth's hand). As compared with V, 'the wording is often changed and abbreviated, many passages being omitted and a few others inserted.'

It will be noticed that none of the codices now extant of the Book of Cynverth and the Book of Blegywryd date from before the last quarter of the thirteenth century, probably after the death of Llewelyn ap Gruffydd in 1282. Those which are antecedent to this period are the following, which are enumerated in order of time:—

1. **Peniarth MS. 28.** Latin; 1175-1200.
2. **Peniarth MS. 29 (= MS. A).** Welsh; Book of Gwynedd; about 1200.
3. **Harleian MS. 1796.** Latin; 1200-1250.¹
4. **Brit. Mus. Additional MS. 14931 (= E).** Welsh; Book of Gwynedd; about 1250.¹
5. **Caligula A III (= MS. C).** Welsh; Book of Gwynedd; about 1250.¹
6. **Vespasian E XI.** Latin; about 1250.¹

All the earliest and best MSS. extant therefore of the Laws of Howel Dda were written at a time when the Normans had long interfered with Welsh affairs and had taken permanent possession of the majority of the patrias of South Wales. It is very important to bear this in mind, inasmuch as the codices, which are confessedly in a state of flux, cannot fail to reflect the political situation in Wales as it was at the time of writing.

¹ See note 1 on p. x. As to the form of the Latin books see p. x with note 4.

II

Throughout the twelfth and thirteenth centuries what may be called *Welsh* Wales, as distinct from *Norman* Wales,¹ was divided into the three main divisions of Gwynedd, Powys, and Deheubarth. As the result of the important battle of Mynydd Carn in 1079,² Gwynedd and Deheubarth henceforth remained under the rule of the House of Gruffydd ap Cynan and that of Rhys ap Tewdwr respectively. Powys continued as before to be governed by the House of Bleddyn. These three families were all sprung from Rhodri the Great and were consequently of the true Cymric lineage of Cunedda Wledig. *Norman* Wales throughout the same period comprised the patrias of Morgannwg with Gwent, Brycheiniog, and Dyved, being roughly equivalent to the modern counties of Glamorgan with Monmouth, Brecon, and Pembroke respectively. The districts now known as Cardiganshire, Radnorshire, and Flintshire fluctuated, being sometimes held by the Welsh and sometimes by the Normans. Seeing, then, that our earliest codex dates from well within this period, and that its successors clearly show that the codification was subject to continual re-arrangement and other modifications, it must be allowed, as we have said above, that in reading them the political situation as it was in these two centuries is

¹ *Outlines of the History of Wales* by Prof. J. E. Lloyd, 164. See also the valuable article by the same writer in the *Transactions* of the Cymmrodorion Society for 1899-1900, entitled 'Wales and the Coming of the Normans'.

² This as well as the majority of other dates in early Welsh history must be regarded as tentative only, until the whole subject of Welsh chronology has been thoroughly examined.

by no means to be disregarded. The law is the law of Howel, but it is the law of Howel as modified and amplified both by the varying customs of different parts of Wales and also by the changes which are taking place throughout three and a half critical centuries in the general life of the people.

What share King Howel had in the codification of Welsh law and custom in the tenth century is not easy to determine, especially as the earliest account of the convention which he is said to have assembled at the White House is over two centuries later than his time.¹ Our earliest chronicle also, the so-called *Annales Cambriae*,² completed only a few years after his death, is silent as to any activity he may have displayed in this direction, and contains no reference of any kind to the alleged convention. All the codices, however, agree in associating his name with the formulation of the laws of Cymru, frequently appealing to his authority and indicating the fact when they have occasion to depart from it or to add thereto. This unanimous testimony of the codices is corroborated by the nature of the few facts which are known of his career. By the death of his father and paternal uncles, the sons of Rhodri the Great, he rose steadily in power. He had married Elen, the daughter of the King of Dyved, by which he became king of that country.³ There is evidence which goes to show that he was by inheritance ruler of Powys, and as we find him

¹ i.e. the preface to Peniarth MS. 28 (see p. 1).

² Reproduced by Mr. Egerton Phillimore, together with Pedigrees, &c., in *Y Cymmrodor*, vol. IX. 141-83. This reproduction is indispensable to every student of early Welsh history.

³ *Y Cymm.* IX. 171, Peds. I, II.

laying claims to portions of Gwent in the far south-east,¹ this, with other indications,² makes it almost certain that Brycheiniog, which lay between him and Gwent, was also in his grasp. After the death of his cousin, King Idwal Voel of Gwynedd, in 943, he must have been easily supreme throughout the whole of Wales, although the realm of the king of Morgannwg appears not to have been brought under the sway of the family of Rhodri in the sense that the rest of Wales was subject to that house. Howel therefore between 943 and 950 was clearly in an excellent position to move with regard to the revision and codification of Welsh law and custom, if so minded; and the evidence that he was so minded is ample. In the year 928 he had made a pilgrimage to Rome. He frequently attended the meetings of the Witenagemot of the Wessex kings, for his name appears as witness to several charters ranging from 931 to 949.³ He was thus clearly on intimate terms with the royal house of Wessex, and was thereby under the direct influence of the traditions of Alfred the Great, not to mention the general effect in the same direction which Asser must have produced on the life of Wales, particularly in Dyved.⁴ For Asser would spend six months with Alfred and six months in his own Britannia in his native

¹ *Y Cymm.* IX. 325.

² See Glossary under *Deheubarth*.

³ *Transactions* of the Cymm. Soc. 1905-6, pp. 11-13. It should be stated here however that there was a Howel, king of the West Welsh, flourishing at this time whose name appears in the *Saxon Chronicle* s. a. 926. See Plummer's *Two Sax. Chrs.* II. viii.

⁴ Where Howel could hardly fail to have lived, at least at the time when he became its king through marriage.

Dyved.¹ Through the same traditions there was operating also the influence of Charlemagne, to say nothing of this same influence as it may have operated through Howel's own grandfather, Rhodri the Great. Indeed, it can hardly be doubted that the fame and character of Charlemagne, Alfred the Great, and his own grandfather Rhodri acted powerfully on the mind of Howel, whose own life appears to be in emulation of theirs. We find that our earliest Welsh chronicle, accompanied by thirty-one invaluable pedigrees with other material, and attached to a copy of the historical compilation which goes under the name of Nennius, was completed (probably at St. David's)² a few years after his death in 950—a fact which points to its having been accomplished under his patronage, if not at his direction. He stands unique among the kings and princes of old Wales as being the only one who is known to have struck coin.³ His reign was marked by unusual peace. And that he was in general an enlightened and a beneficent ruler we need no surer proof than the noteworthy fact that he is known in history as Howel the Good. It is only, however, as seen in the general history of Wales up to his time that the significance of his reign becomes apparent, how in particular it marks a noteworthy advance in the emergence of the entity we now know as Wales from the conditions which prevailed in the dim centuries of Roman Britain. It would require far more space than is at our present command to provide any adequate presentation of this subject, even if this were as yet possible. The main outlines, however, of the story are quite clear.

¹ Stevenson's *Asser*, pp. 64, 65. ² Brit. Mus. Harleian MS. 3859.

³ *Transactions* of Cymm. Soc. 1905-6, pp. 1-30.

III

Roman Britain was treated as a single province till Severus (who died in A.D. 211) divided it into two, called Lower and Upper Britain, *Britannia Inferior* and *Britannia Superior*,¹ so that henceforward the term *Britannia* came to be used not only for the island or even for Roman Britain, but also for *portions* of Roman Britain which was now known as *Britanniae* or the Britains. Dion Cassius² gives us to understand that the legions at Caerleon on the Usk and Chester on the Dee, were in Upper Britain, while that located at York was in Lower Britain. As the Romans, like other people, allowed the ready test of running water to decide what was upper and what was lower, it is natural to suppose that Upper Britain was mainly that part of Roman Britain which the legions had to approach by marching in the direction of the sources of the Thames and of the streams which meet to form the Humber. When, however, Upper and Lower Britain came to be distinguished as provinces, the question of what was expedient would also play its part in the new arrangements. And as the territory north of Chester would go more conveniently both for geographical and military reasons with that north of the Humber, the whole of this district falling under the surveillance of the official who resided at York, which we know to have been in Lower Britain, it is in no way improbable that Upper Britain as a province would be entirely excluded from what is now the north of England

¹ Herodian III. 24.

² lv. 23. See Rhys's *Celtic Britain*, 3rd ed. 97, &c.; also *The Welsh People*, 103, &c.

and would be confined to a territory south of Chester and including it. This then leaves us the country around the upper reaches of the Thames, and all to the west of it, including Wales *plus* the Devonian peninsula. Without for the moment attempting to define closely its eastern boundary we identify Upper Britain, *Britannia Superior*, with the territory west of a line drawn from Chester (which is included) to the Wiltshire Avon or thereabouts. The western portion of the Devonian peninsula, especially the country beyond the river Exe, was one of the least Romanized parts of Roman Britain, and Wales being a purely military district was similar in this respect, so that they would not inappropriately go together, being connected by the more Romanized region round about the estuary of the Severn.¹ In 297 Diocletian divided Roman Britain into four provinces instead of two and called them *Britannia Prima*, *Britannia Secunda*, *Flavia Caesariensis*, and *Maxima Caesariensis*. As the names clearly imply, we have here nothing more than a renaming of the two old provinces into *Britannia* and *Caesariensis*, which are subdivided into *Prima* and *Secunda*, and *Flavia* and *Maxima* respectively. And as it is certain that Cirencester was in *Britannia Prima*,² we conclude that by Diocletian's arrangement Upper Britain became exclusively known as *Britannia*, whilst Lower Britain was given the new name of *Caesariensis*. Moreover, as Cirencester was in *Britannia Prima*, we would

¹ Prof. Haverfield's *Romanization of Roman Britain*, 8 and note 2, 27.

² An inscription found near Cirencester proves this. *Eng. Hist. Review*, July, 1896.

also conclude that it was the Severn Sea which was the cause of the subdivision, and that therefore Wales was included in Britannia Secunda. Each of these Britannias was ruled by a governor called *praeses* or president, but the military command was in the hands of another official, who was called the *Comes Britanniae*.

Whether the reasoning just elaborated will be substantiated or otherwise by fresh discoveries, this at least is certain, that it is unquestionably to the kings and ecclesiastics of the smaller Britannia which we have just delineated that St. Gildas, who died after the middle of the sixth century, addresses his well-known *Epistola*.¹ Beginning with the words *Reges habet Britannia, sed tyrannos* (Britannia hath kings but they are tyrants), he proceeds to address five of the principal ones by name, commencing with him of Devon, and going in regular order until he reaches him of Anglesey, whom God hath 'made

¹ I would refer the reader at this point to my articles on the authorship of the *Excidium Britanniae* as distinct from the *Epistola Gildae* in the *Celtic Review* (Edinburgh) for April, July, and October, 1905; also in the *St. David's College Magazine* for December, 1904. Mr. E. W. B. Nicholson has replied in the *Celtic Review* for April, 1906, in an article which for the moment can well be left alongside of the original contributions. The contention is that the first twenty-six chapters of the work, now commonly attributed to Gildas, formerly constituted a distinct book known as *Excidium Britanniae*, which was written by a 'Roman' Briton towards the close of the seventh century somewhere in the neighbourhood of the mouth of the Severn. This work was considerably 'edited' by some one who ignorantly or deliberately misunderstood it, probably both. In this form it passed into the hands of Bede, who used it as his chief and almost only authority for what he had to say of fifth-century Britain. Almost all that Bede professes to know of this period is taken from the *Excidium*, which he seems to ascribe to Gildas (*H. E.* I. 22), although he gives no evidence that he was familiar with the genuine work of that monk, viz. the *Epistola Gildae*, to which the *Excidium* was subsequently prefixed.

superior to almost all the kings of Britannia both in kingdom and in stature', Maelgwn Gwynedd, *insularis draco*, dragon of the Isle of Mona.¹ This famous king, who was the head of the house of Cunedda Wledig, is also said by Gildas to have had as instructor one who is described as 'the refined teacher of almost the whole of Britannia',¹ a statement which with the other indications makes it quite clear that the Britannia, with which St. Gildas and his readers are familiar, is neither the island nor Roman Britain, but that western Britannia in Britain which I have given reason to show was the *Britannia Superior* of the Romans to which afterwards the term Britannia became more exclusively applied.

For it must not be supposed that the Roman provincial system in Britain crumbled away at the departure of the legions from the island. The divisions had been far too long established to perish in a night, especially those into Upper and Lower Britain, but it is probable in view of the troubles, which would afflict the land both from within and without, that the leading civil officials had to give way to the military governors, who alone persisted to protect the Roman tradition. These were the *Dux Britanniae* in the north, now probably in charge of the land from the Wall of Hadrian to the Humber and Mersey, constituting perhaps one of the provinces of Caesariensis or Lower Britain; the *Comes Littoris Saxonici* in the south-east, from the Wash to the Wiltshire Avon or thereabouts, now likewise in probable charge of the whole of the other province of Caesariensis, and finding suc-

¹ *Epistola Gildae*, cc. 34-36 (*Chr. Min.* III. pp. 41-7).

cessors in the Saxon and Anglian Bretwaldas ;¹ and lastly the *Comes Britanniae* in the west protecting the whole of Upper Britain, or, as it was now called, Britannia.

This Britannia, by the withdrawal of the legions from Chester and Caerlleon, became exposed to the incoming of Picts and Scots, which were the general names given by the Romans to the barbarians who dwelt beyond the Wall of Hadrian and in Ireland respectively. Given that a people dwelt beyond the Wall, it would be commonly classed with the Picts whether it was *racially* Pictish or otherwise. These two peoples entered Britannia from over the water,² the Scots invading the west coast and effecting settlements in various districts ;³ and the Picts starting from due north and landing on the seaboard from Anglesey to the mouth of the river Dee. Owing to the limitation of the term Picts in later times

¹ Bede's *Ecc. Hist.* II. 5 ; *Saxon Chronicle* under 827 ; Stevenson's *Asser*, 147, note 1.

² 'Duabus primum gentibus *transmarinis* vehementer saevis, Scotorum a circione, Pictorum ab aquilone calcabilis.' *Excidium Britanniae*, c. 14 (Mommson's *Chr. Min.* III. p. 33). Bede, who bases almost everything he has to say concerning the early centuries of post-Roman Britain on the *Excidium*, and indeed incorporates whole passages into his text, completely misunderstands the term *transmarini* as applied to the Picts, which he explains as being applicable to them in that they came from beyond the Firths of Forth and Clyde (*H. E.* I. 12). The only part of southern Britain which could be approached *over the water* from the north-west and the north is North Wales, which proves that the Britannia underlying that of the 'edited' *Excidium*, which came into Bede's hands, was the Britannia of the genuine Gildas, including Wales *plus* the Devonian peninsula.

³ *Vita S. Carantoci* and *Vita S. David* in Rees's *Cambro-British SS.* pp. 97, 101, 124 ; the *De Situ Brecheniauc* and *Cognacio Brychan* in *Y Cymmrodor*, vol. XIX ; the *Hist. Britt.* (*Chr. Min.* III. 156). See also Bury's *Life of St. Patrick*, 325.

to the people properly so called, the fact was lost sight of that the Picts, who entered Britannia at this period, were no other than those who are called in Welsh literature *Gwyr y Gogledd*, the Men of the North,¹ including Cunedda and his Sons, who occupied the districts lying between the river Dee and the river Teify, having Scots to their north-west and south-west, and the original inhabitants (also interspersed with Scots) in occupation of the land south and east of the Dee and Teify.² The 'Men of the North' were almost certainly for the most part Britons both by race and language, but all who were free amongst them called themselves at a later period, even if not already, by the name Cymry, that is, compatriots.

¹ Skene's *Four Anc. Bks.* I. 165-83.

² It is very noteworthy and confirms the view expressed above that the Picts as a distinct race of northern invaders in Wales are nowhere mentioned, as are the Scots, in early Welsh literature outside the *Excidium Britanniae* and works influenced by it. Thus the only reference to them in the *Book of Llandâv* is in the Life of Teilo (pp. 99, 100), where the 'Historia Gildae' (i. e. the *Excidium*) is expressly referred to as the authority. There is no reference whatever to them in the *Cambro-British Saints*. It appears, however, that the identity of the invading Picts and the Cymry was not completely forgotten, for in the *Peniarth MS. 118* the statement appears that 'the Picts were none other than the old Cymry' (*nid oedhynt y Pictait onyd yr hen Gymry*). *Rep. on MSS. in Welsh* I. 724.

'Hec sunt nomina filiorum Cunedda quorum numerus erat IX: Typiaun primogenitus qui mortuus in regione que uocatur Manau Guodotin et non uenit huc cum patre suo et cum fratribus suis pre[dictis]; Meriaun filius eius diuisit possessiones inter fratres suos; ii, Osmail; iii, Rumaun; iiii, Dunaut; v, Ceretic; vi, Abloyc; vii, Enniaun Girt; viii, Docmail; ix, Etern.

'Hic est terminus eorum a flumine quod uocatur Dubr diu usque ad aliud flumen Tebi et tenuerunt plurimas regiones in occidentali plaga Britanniae.' These valuable sections are appended to the Pedigrees which follow the *Annales Cambriae* in *Harleian MS. 3859* (*Y Cymm.* IX. 182-3).

Cunedda is one of the very few to whom Welsh literature assigns the rare title of *gwledig*,¹ a term which denotes the ruler of a territory, apparently as distinct from that of a community of persons, which is a very important distinction in view of 'tribal' custom. The expression *Cunedda Wledig* in this case would point to Cunedda as a ruler of territory (*gwlad*), whilst *Cunedda and his Sons* would indicate his character as a 'tribal' king. Almost all who are known to have borne the title of *gwledig* can be proved to have lived within a century or so about the end of Roman rule in Britain. The three best known, Maxen, Cunedda, and Emrys, are all credited with being in some way connected with the Roman officialdom or race, so that there can be little doubt that *gwledig* is a Welsh rendering for a Roman title, perhaps the *Comes Britanniae*. Maxen, who was very early confounded with the usurper Maximus, is associated with the three military centres of Caerlleon, Carmarthen, and Carnarvon. He marries Elen, daughter of Eudav,² into

¹ In the indices to the Oxford *Red Book of Hergest* there are about ten names associated with this title, of the majority of which nothing whatever seems to be known. They are nearly all, however, made contemporaries of persons who are known to have lived before 577. Thus *Tared Wledig* is described as the father of *Twrch Truyth*, who appears in the tale of *Kulhwch and Olwen* as the wild boar pursued by Arthur and his men (*Oxford Mab.* 123, &c.).

² See the tale entitled *Breudwyt Maxen Wledic* (*Oxford Mab.* 82-92), in which it is amply evident, if the author's identification of Maxen with Maximus is eliminated, that Maxen is a dweller in Britain. The Welsh word for Rome, viz. *Rhufain*, older *Rumein*, is from Romania and not from Roma. This fact will explain many a marvel in old Welsh literature of journeys to the Roman city. It is curious that Geoffrey does not bring Arthur to the city of Rome, although he brings him as far as the Alps (*Hist. Reg. Brit.* X. 13; *Oxford Brut*, 229), so that it is by no means improbable that what

whose family Cunedda marries at a later date. Emrys Wledig, otherwise known as Ambrosius Aurelianus, is associated with the patria of Glywysing¹ in south-eastern Wales, and was a contemporary of Vortigern, on one of whose sons he as overlord of 'all the kings of the Britanic race' bestows the two patrias of Buallt and Gwrtheyrnion in the modern counties of Brecon and Radnor.² Cunedda comes in point of time after Maxen and apparently before Emrys. His immediate ancestors all bore Roman names, and one of them was almost certainly a Roman official.³ His great achievement in Wales was the crushing of the Scotti,⁴ and it may be

Geoffrey had before him was an account of Arthur's wars in Romania, that is, some part of Britain where the Roman interest was sufficiently strong to cause it to be distinguished as Romania. The word actually appears in the *Excidium*, ch. 7 (*Chr. Minora* III. 30).

¹ 'Et ipse [i.e. Vortigern] legatos ex consilio magorum per universam Brittanniam misit utrum infantem sine patre invenirent. Et lustrando omnes provincias regionesque plurimas venere ad campum Elleti qui est in regione quae vocatur Gleguissing. . . . Et rex ad adolescentem dixit, Quo nomine vocaris? Ille respondit, Ambrosius vocor, id est, Embreis Guletic ipse videbatur. Et rex dixit, De qua progenie ortus es? At ille Unus est pater meus de consulibus Romanicae gentis.' *Hist. Britt.* c. 41, 42 (*Chr. Min.* III. 182, 186).

² 'Pascent qui regnavit in duabus regionibus Buelt et Guorthegirniaun post mortem patris sui [i.e. Vortigern] largiente Ambrosio illi qui fuit rex inter omnes reges Brittannicae gentis.' *Hist. Britt.* c. 48 (ibid. III. 192).

³ Cunedda, son of Eternus, son of Paternus, son of Tacitus. *Y Cymm.* IX. 170. Paternus is given the epithet Peisrudd, or him of the red tunic. *Celtic Britain*, 3rd ed. 118.

⁴ 'Filiis autem Liethan obtinuerunt in regione Demetorum et in aliis regionibus id est Guir Cetgueli donec expulsi sunt a Cunedda et a filiis eius ab omnibus Brittannicis regionibus.' *Hist. Britt.* c. 14 (*Chr. Min.* III. 156).

'Mailcunus magnus rex apud Brittones regnabat id est in regione Guenedotae quia atavus illius id est Cunedag cum filiis suis, quorum numerus octo erat, venerat prius de parte sinistrali, id est,

that it was on this account he became recognized as gwledig. The occupation of so much land, however, by his followers could hardly have been acceptable to the older inhabitants, especially to the *Romani* about the estuary of the Severn, whose supremacy would now be constantly challenged by these new comers. From this time also dates a close connexion between North Wales and that further and transmarine North whence Cunedda and his Sons had come, a connexion which can be traced for centuries afterwards.¹ It is possible that Cunedda may have been a gwledig before he entered Wales, and that he might even have held the post of *Dux Britanniae*,² which implied the military leadership of the northern province, but the place and time in which he lived, his 'uncouth' name, and the so-called 'tribal' character of his settlement in Wales, all mark him as a 'barbarian' who may indeed have received honours from the imperial government, but only as the usual last and desperate remedy in the face of a ruin which was inevitable. The fact, however, remains that the House of Cunedda henceforth continued supreme in Wales for nine centuries, providing the Welsh with the

de regione quae vocatur Manau Guotodin . . . et Scottos cum ingentissima clade expulerunt ab istis regionibus et nusquam reversi sunt iterum ad habitandum.' *Hist. Britt.* c. 62 (ibid. III. 205-6).

¹ See, for instance, the remarkable passage in the Book of Gwynedd, where Rhun, son of Maelgwn Gwynedd, is described as fighting in the North, apparently on the banks of the river Forth (*Anc. Laws* I. 104; *Celtic Britain*, 3rd ed. 126). Add to this the exploits of Cadwallon and the North Welsh usurper Cadavael between the Humber and the Forth. *Hist. Britt.* cc. 61, 64, 65 (*Chr. Min.* III. 204, 207-8); *Celtic Britain*, 3rd ed. 131-5.

² *Celtic Britain*, 3rd ed. 118-20.

greatest names in their history for the whole of that period. With its advent in Britannia about the end of the fourth century Welsh national history commences, and with the death of its last important representative, Llewelyn ap Gruffydd, in 1282, the first half of the same history closes.

The occupation of the northern and western portions of Britannia by Picts and Scots threw the old population of south-eastern Wales and the country between the Severn Sea and the Wiltshire Avon into a state of alarm. The Britons of the Devonian peninsula began to migrate in large numbers to Armorica on the mainland, where they founded Brittany. 'Already in 469 we find Apollinaris Sidonius speaking, as a matter of course, of the inhabitants of that region as Britons.'¹ In this way the south-eastern portion of Britannia beyond the Severn Sea was thinned of its population and thereby made ready for the West Saxon victory of Deorham in 577, which brought the old Roman province of Upper Britain definitely to a close and at the same time exposed the whole of the Devonian peninsula to that process of Saxonization which does not even yet appear to be complete. The Britons west of the Severn, on the other hand, are found in the third decade of the fifth century torn into two factions, the one under the celebrated Vortigern and the other under Ambrosius Aurelianus or Emrys Wledig.²

¹ Hodgkin's *Political Hist. of England* to 1066, p. 106, and also note, where the reference is given as Ep. i. 7. See also *Y Cymmrodor* XI. 69.

² 'Guorthigirinus regnavit in Brittannia et dum ipse regnabat urgebatur a metu Pictorum Scottorumque et a Romanico impetu nec non et a timore Ambrosii.' *Hist. Britt.* c. 31 (*Chr. Min.* III. 171).

Vortigern is found in the country east of the river Usk and north of it along a line drawn from about the town of Monmouth to that of Llanidloes;¹ and Ambrosius, as we have already seen, in Glywysing, roughly equivalent to modern Glamorganshire. Things reached a long-remembered crisis when Vortigern in the fourth year of his reign, being the year marked by the consulship of Felix and Taurus, that is, A.D. 428, invited the Saxons²

¹ Vortigern was the founder of the royal stem of the little kingdom of Gwrtheyrnion (in modern Radnorshire), which is called after his name (Gwrtheyrn). He therefore stands to Gwrtheyrnion as Brychan to Brycheiniog, Glywys to Glywysing, Ceredig to Ceredigion, and so forth. In other words, he is clearly one of the founders of the numerous little patrias or kingdoms into which we find post-Roman Wales divided. His father and grandfather bear the Roman names of Vitalis (Guitaul) and Vitalinus (Guitolin) respectively, being traditionally connected with the city of Gloucester. *Hist. Britt.* cc. 48, 49 (*Chr. Min.* III. 192-3). Geoffrey of Monmouth describes him as *consul Gewisseorum*, represented in the Welsh version by *iarll oed hwnnw ar Went ac Ergig ac Ewas* (earl was he over Gwent and Erging and Ewyas). *Hist. Regum Brit.* VI. 6; *Oxford Brut*, 127. We find elsewhere a *dux Wisseorum* given in the Welsh as *iarll Ergig ac Ewas*; and Cadwaladr's mother, who is in the Latin described as sprung *ex nobili genere Gewisseorum*, is in the Welsh *wreic uonhedic o Ewas ac Ergig* (a noble lady of Ewyas and Erging). *Hist. Reg. Britt.* V. 8, XII. 14; *Oxford Brut*, 109, 252.

Erging, in English Archenfield, is the district now in Herefordshire west of the river Wye. In early times it must have included the whole of the territory from Monmouth to Moccas, east of the river Munnaw and the river Dore. Ewyas lay to the west of Erging, having the river Dore as its eastern boundary as far, perhaps, as the river Grwyne Fawr. Gwent was the district south of Erging and Ewyas (which were known as 'the two true sleeves of Gwent uch Coed'), between the river Usk and the river Wye in modern Monmouthshire. Owen's *Pembrokeshire* I. 199, n. 5, 208, n. 1; III. 264, note E. As Glywysing, in which the boy Ambrosius Aurelianus was discovered, includes the territory west of the river Usk as far as the western confines of Gower, we may roughly locate Vortigern east and north of the river Usk, and Ambrosius west and south of it.

² 'Guorthigirnus autem tenuit imperium in Britannia Theodosio

of the 'Saxon Shore' to his assistance. The details of the story have been rendered obscure by the misconceptions¹ of later times, which transfigured Vortigern into a King of Britain who received continental supplies in the island of Thanet in order to withstand enemies who were threatening his country at the Wall of Hadrian! Vortigern's invitation to the Saxons has consequently been magnified out of all reason, and completely torn from its true setting. It was certainly a blow aimed at the *Romani* of Britannia, which appears to have met with no small success seeing how the memory of Vortigern was afterwards execrated; and it is clearly one of the remnant of the Roman faction who is originally responsible for the *Excidium Britanniae* of the pseudo-Gildas towards the close of the seventh century.

The office of *gwledig*, like that of the English *bretwalda*,

et Valentiniano consulibus et in quarto anno regni sui Saxones ad Britanniam venerunt Felice et Tauro consulibus quadringentesimo primo anno [a passione] domini nostri Iesu Christi.' *Hist. Britt.* c. 66 (*Chr. Min.* III. 209 *cum apparatu critico*). 'Vortigern, moreover, was ruling in Britannia when Theodosius and Valentinianus were consuls [i.e. 425], and the Saxons came to Britannia in the fourth year of his reign, when Felix and Taurus were consuls, and in the 401st year from the [Passion] of our Lord Jesus Christ [calculating according to Victorius of Aquitaine, that is, 28 + 400 = A.D. 428].' See the article entitled 'The *Exordium* of the "Annales Cambriae"' by Mr. Alfred Anscombe in *Ériu* (January, 1908), where Mommsen's text of the *Hist. Britt.* c. 66, is subjected to severe criticism.

¹ These misconceptions originated with the 'edited' copy of the *Excidium Britanniae* placed in Bede's hands, where Britannia was ignorantly or maliciously identified with Roman Britain, or rather with the island of Britain! It cannot be too much insisted upon that we learn from the *Excidium Britanniae* almost all that Bede knew or chose to know of fifth-century Britain, and that the former therefore, and not the latter, is the 'original authority' with which the student has to deal in his researches into this period of history.

does not appear to have passed from father to son. None of the descendants of Cunedda is known to have held it after Cunedda himself, not even the powerful Maelgwn. It certainly involved some sort of overlordship extending over all the kings of a given territory, and it is won by such military prowess as would ensure the protection of that territory, theoretically perhaps of Britannia.¹ Cunedda protects Britannia from the Scots. Emrys likewise protects Britannia from the anti-Britannic policy of Vortigern and his allied Saxons. It represents the Roman tradition as opposed to the barbaric or 'tribal' interest of the native kings. And perhaps, above all, it in some way symbolizes the unity of Britannia, which in this case is what every *gwledig* would seek to preserve as the Roman legacy handed over to his special care. It would devolve

¹ Cf. the description of Ambrosius as 'rex inter omnes reges Brittanicae gentis'. *Hist. Britt.* c. 48 (*Chr. Min.* III. 192). Also the passage in *Maxen's Dream* (Oxford *Mab.* 89), where Elen, on the morning after her marriage with the *gwledig*, being asked to mention the *agweddi* she desired, demanded 'ynys prydein yw that o vor rud hyt ym mor Iwerdon ar teir rac ynys y dala dan amherodres ruuein a gwneuthur teir prif gaer idi hitheu yn y lle y dewissei yn ynys prydein', which Lady Guest translates 'the Island of Britain [Britannia] for her father from the Channel to the Irish Sea, together with the three adjacent islands [that is, presumably, Wight, Anglesey, and Man], to hold under the empress of Rome; and to have three chief castles made for her in whatever places she might choose in the Island of Britain [Britannia].' The three castles or *caers* mentioned are Caermarthen, Caerleon, and Caernarvon. Surely all this implies that Eudav, Elen's father, is to hold the whole of Britannia as *gwledig* under the emperor. Bede also, in the account which he gives (*H. E.* II. 5) of the overlords, who in the *Chronicle* are called Bretwaldas, describes them as the kings who ruled over all the southern provinces which are divided from the northern by the Humber, &c. ('qui tertius quidem in regibus gentis Anglorum cunctis australibus eorum prouinciis, quae Humberae fluuio et contiguis ei terminis sequestrantur a borealibus, imperauit').

on him to guard Britannia against all invasion and insult whether from the west, north, or east. Hence, when we read of Arthur being chosen to act for the kings of the Britons as their *dux bellorum*, we cannot be far wrong in suspecting that we have here the historic basis of that hero's renown. That he is never styled *gwledig* is true, but such equivalents as *Arthur Miles, Dux Bellorum, Penteyrned* (Chief of kings), and even *Ameraudur* (Imperator), are sufficient to assure us of the nature of his office.¹ It is expressly stated that there were many of more noble descent than himself, which is corroborated by the absence of his pedigree in all lists prior to Geoffrey of Monmouth's romance.² He was killed at Camlan ten years before the death of Maelgwn Gwynedd, and therefore shortly³ before St. Gildas wrote his *Epistola*. It is significant that in this work there is a total absence of

¹ See Sir John Rhys's Introduction to Malory's *Le Morte D' Arthur* in the *Everyman's Library*.

² 'Et licet multi ipso nobiliores essent ipse tamen duodecies dux belli fuit' (*Chr. Min.* III. 199, MSS. **M** and **N**).

³ That is, assuming that the two following *anni* are to be reckoned from the same initial year. 'Annus XCIII. Gueith Camlann in qua Arthur et Medraut corruerunt. Annus CIII. Mortalitas magna in qua pausat Mailcun Rex Guenedotae.' *Ann. Camb.* (*Y Cymm.* IX. 154-5). The following will assist us to determine the period we are dealing with. It appears from the *Vitae* that St. David was born in the thirtieth year after St. Patrick went to Ireland as Bishop, which makes $433 + 29 = 462$; and this date is confirmed by MS. **B** of the *Ann. Camb.*, which places David's birth opposite Annus XIV. For if this be computed from the false Bedan date of the Saxon Advent, we get $449 + 13 = 462$. We may therefore regard A.D. 462 for David's birth as tolerably well established. St. David was a descendant of Cunedda Wledig, but whether in the fourth remove like Maelgwn or in the third is uncertain. His father was Sant or Sanddef, who was the son either of Cedig ap Ceredig ap Cunedda, or of Ceredig ap Cunedda. The expression 'Dewi Sant' for Saint David appears to be a late misreading of Dewi ap Sant, the position of Sant being also apparently unique in Welsh hagiography.

any sign of fear or apprehension as to external enemies on the part of Britannia, whence we may safely gather that Arthur had not lived in vain.

The old provincial system of Roman Britain, however, was of necessity doomed to disappear. It ran on for a while by means of the power which had set it in motion, but, as that power was generated from without and not from within, its cessation was bound to bring the system to an end. With the removal of external pressure, internal forces began to bear on the situation and later to control it. Chief among these in the Britannia of the west was the reappearance, and, as it were, the renewed activity of native and primitive modes of life such as those which Julius Caesar had attempted to portray five centuries before. These, of course, could not but have undergone modification, but they were not obliterated. There is evidence to show that archaic social conditions, such as are associated with matriarchy and totemism, still lingered on, notwithstanding the Roman régime and the growth of Christianity.¹ Throughout the fifth century we discern Wales dividing or already divided into a number of small kingdoms, which remain very much the same till Norman and post-Norman times. They war against one another, like the Saxons against the Jutes of Kent and Hampshire or against the Angles, the smaller and weaker kings seeking to preserve their independence, and the stronger kings anxious to make themselves paramount. Add to this the invasions from the west and north, the emigration of the Bretons,

¹ Rhÿs and Jones's *The Welsh People*, 36-74; *Y Cymmrodor* XIX. 20-3.

the isolation from the civilizing centres of the mainland and the consequent decay of commerce and culture—and we have ample explanation of the increasing difficulties of maintaining the old official unity of Britannia together with the final abandonment of the same.

Moreover, if the official unity of Britannia was impossible, much more so was any national unity of which it might have been capable, were it only for geographical reasons. Even officially it had apparently been found necessary to divide it into *Prima* and *Secunda*. A state west of a line drawn from the Dee to the Wiltshire Avon¹ or thereabouts, divided as this territory is by the Severn Sea and exposed along the whole of its eastern boundary to hostilities from the English lowlands, was an absurdity. It tended to part asunder of itself. Sooner or later a strong attack from the east would capture the Severn shore from Gloucester to Bristol, which eventually took place in 577, the year of the Battle of Deorham by which Gloucester, Cirencester, and Bath fell into the hands of the West Saxons. Thus the unity of Roman Britannia became definitely a thing of the past. Henceforth Wales is free to evolve its own life. The unity of

¹ *Avon* being the generic Welsh word for 'river' there can be little doubt that the Wiltshire Avon was at one time a boundary line between Welsh and non-Welsh peoples, as would be the case also with regard to the Bristol and Tewkesbury Avons. The presence of Britons in the district roughly enclosed by these Avons is convincingly evident. The western boundary of the Saxon shore with its Saxon inhabitants is uncertain. If *Portus Adurni* is Porchester, we certainly bring it as far west as the Solent. In any case, it is significant that the earliest clashing of Britons and Saxons is traditionally stated to have taken place in this neighbourhood in the country immediately east of the river Avon (*Sax. Chr.* s. a. 495, 501, 508, 514, 519, 527, &c.).

Cymric Britannia will now replace that of Roman Britannia, with this difference, that the latter was possibly never more than an official idea to be preserved, whereas the former becomes a national ideal to be attained.

It must not be supposed, however, that the memory of the Roman Britannia of the fifth century was lost, for it is this Britannia of the 'Roman' which becomes the Britannia of Romance. Its traditions, clustering around the figure of Arthur, become transfigured into a great national dream, a kind of golden age in the past, which grows more and more radiant in the minds of the Britons as they contrast it with the comparative insignificance of their actual position in the world. In Wales it had two very debilitating effects. In the first place, by putting the golden age in the past it made the Welsh regard themselves as decadent, a notion of course which their enemies never failed to encourage. So intensely indeed was this sense of racial decay felt that it forced into existence the counter-notion of a return of Arthur, a kind of messianic dream, which served to counterbalance the depressing and devitalizing effect of the other. In the second place, by substituting romance for history, it has surreptitiously concealed the steady and unbroken development of Cymric nationality from the day that Cunedda and his Sons established themselves in Wales at the commencement of the fifth century. Not only have authentic traditions been distorted to make them fit with the romance, not only has the memory of important historic events been for ever lost, but the very idea of the evolution of Wales from the primitive little kingdoms of the fifth century has been blurred in the national

consciousness. It would be difficult to find a story more clear and simple in its main outlines than the growth of modern Wales from its earliest conscious beginnings in the fifth and sixth centuries, where we discern a number of small patriotic communities gradually cohering as they become more and more conscious of their common life. But when for all this there is substituted a golden age wherein Britannia is converted into the Isle of Britain and the Britons masters of the same from end to end; where wicked Vortigern calls in the heathen from Germany, who drive the Britons pell-mell from the eastern districts of England into the midlands, and out of the midlands into Wales, there to relapse into barbarism; where every step in the Cymric advance from age to age, marked by such names as Cadwallon, Gruffydd ap Llewelyn, and the post-Norman princes, is regarded as a convulsive effort of a dying people to regain some of the glory of the past—it can readily be understood how the history of Wales has suffered and how its national vigour has been enfeebled.

After the death of Arthur, who is commonly reputed to have perished in a civil war, we hear of no other military leader whom we may regard as the *gwledig* of Britannia in power as well as in title (that is, allowing that Arthur did really bear the title). Aurelius Caninus, one of the five kings addressed by Gildas, is also known as Cynan Wledig,¹ so that it is possible that he was regarded as one of Arthur's successors. One gathers from the *Epistola* that he ruled east of Devon in the

¹ *Hist. Reg. Brit.* XI. c. 5; Oxford *Brut*, 233.

country 'between the Severn Sea and Poole Harbour',¹ which was the part of Britannia where, with the south-east of Wales, the Roman interest was strongest. As late as the close of the seventh century it is still possible for a writer in that neighbourhood to be conscious of Roman imperial sentiment and to speak of Latin as *nostra lingua*. In view of the general decay of things Roman his life is embittered. The descendants of Ambrosius are still there but how 'greatly degenerated from their ancestral nobleness'!² In this neighbourhood therefore we should perhaps expect the office of *gŵledig* to linger on until the catastrophe of the year 577. But already, with the death of Arthur, the centre of political interest in Wales has passed permanently in the person of Maelgwn Gwynedd to the House of Cunedda. Henceforth the political history of Wales may be treated quite apart from that of the Devonian peninsula, although the actual cleavage did not take place till the Battle of Deorham.

At the time when Gildas writes his *Epistola*, Maelgwn Gwynedd is certainly the leading king in Wales as was afterwards his son Rhun.³ In the seventh century also we find the House of Cunedda holding the same commanding position in the person of Cadwallon⁴ (the fifth in

¹ Rhŷs's *Celtic Britain*, 3rd ed. 107.

² *Excid. Brit.* c. 25 (*Chr. Min.* III. 38, 40).

³ In addition to the remarks of Gildas in the *Epistola*, chs. 33-6 (*Chr. Min.* III. 44-8) and of the author of the *Historia Brittonum*, ch. 62 (*ibid.* III. 205), see the traditions of Maelgwn as supreme king (*Anc. Laws* II. 48-50, 584) and his exploits in different parts of Wales as recorded in the *Vitae Sanctorum* (Rees's *Cambro-British SS.*). As to Rhun, see *Anc. Laws* I. 104-5 and the *Vita S. Cadoci* (*Cambro-Brit. SS.* 52-5).

⁴ Skene's *Four Ancient Books of Wales* II. 431-5, where the exploits of Cadwallon in different parts of Wales are referred to.

descent from Maelgwn) who was killed by Oswald in 635. Between Rhun and Cadwallon, however, the supreme power may have passed for a while into the hands of the house of Cadell Ddyrnllug of Powys, for we find Cynan Garwyn, the head of that family, battling against Anglesey, Dyved, Glywysing, and Gwent.¹ It is this house also which appears to have withstood Ethelfrith of Northumbria at the Battle of Chester in 617, in which Selyf ap Cynan Garwyn fell. This event was famous in ancient times because of the slaughter of about 1,200 monks of Bangor Iscoed, which was an incident of the fight.² It has become famous in modern times because of 'the decisive character which it has been the fashion to ascribe to it of late'.³ For it is nowadays commonly and even dogmatically asserted that it divided the Britons of the North from those of Wales, whereas there is no evidence forthcoming that these were ever united *by land*. Late Glamorganshire legends ascribe the name of Teyrnllwg⁴ to a supposed Cymric patria lying apparently between the river Dee and the river Derwent in Cumberland, a name based on erroneous etymology as to *Durnluc* in *Catel Durnluc*, that is, Cadell Ddyrnllug, the king who founded the royal stem of Powys.⁵ But

¹ Skene's *Four Ancient Books of Wales* II. 173, 447; *Cambro-Brit.* SS. 79; Owen's *Pembrokeshire* I. 222, note 2; III. 281.

² 'Annus CLXIX. Gueith Cairlegion et ibi cecidit Selim filius Cinan' (*YCymm.* IX. 156; Bede's *H. E.* II. 2; Owen's *Pembrokeshire* III. 282, note 1). The above annal is to be reckoned from the false Bedan date of the Saxon Advent, viz. 449 + 168 = A.D. 617. Cf. Plummer's *Bede* II. 77.

³ Rhys's *Celtic Britain*, 3rd ed. 130.

⁴ *Iolo MSS.* 86. The same fragment contains the equally fictitious patria of Fferyllwg 'between Wye and Severn' (Owen's *Pem.* III. 257, note 3). ⁵ *YCymm.* VII. 119, note 3; IX. 179, note 6.

apart from this there is no real evidence for the presence of Cymry (or of any Britons) between the river Derwent and the river Dee further south than Cartmel below Windermere and the river Leven.¹ That there was a close connexion between the Cymry of 'Cumberland' and those of Wales is amply evident, but it was maritime and not terrene.

Cadwallon was succeeded by his son Cadwaladr, whose fame is due not to any known merits of his own, but to the imaginative genius of Geoffrey of Monmouth, who in his romantic History of the British Kings makes Cadwaladr the last of his list.² The reign of this king becomes in consequence the appropriate finale of a long and glorious era of Welsh history. All this of course is purely fictitious, as Cadwaladr's death marks no known break of any kind in the perfectly clear development of Welsh nationality. Geoffrey's Cadwaladr in fact is a composite personage created out of Geoffrey's own confusion of Cadwaladr and his father, Cadwallon, and Ceadwalla of Wessex. As there were kings in Wales before Cadwaladr, so there were kings, and far greater kings, after him. He died in the second year of the great plague of 664-5,³ and was succeeded by his son Idwal. Of his

¹ In 685 Ecgfrid gave St. Cuthbert 'terram quae vocatur Cartmel et omnes Britannos cum eo'. *Hist. de S. Cuthberto* (*Symeonis Dunel. Opera* I. 141, 231. Surtees Society).

² *Hist. Reg. Brit.* XII. cc. 14-18.

³ 'Dum ipse [Osguid filius Eadlfrid] regnabat venit mortalitas hominum Catgualart regnante apud Brittones post patrem suum et in ea periit.' *Hist. Britt.* c. 64 (*Chr. Min.* III. 208). Oswy reigned from 642 to 670, and the plague referred to raged in 664-5 (Bede's *H. E.* III. 27). The *Ann. Camb.* places the obit of Cadwaladr opposite Annus CCXXXVIII, which if calculated from 428, the true year of the Saxon Advent, gives $428 + 237 =$ A.D. 665. According to

immediate descendants little is known. They appear to sink into comparative insignificance by the side of Maelgwn, Rhun, and Cadwallon, and other than they may possibly have loomed larger in the life of Britannia and its Britons. But whenever the mists rise which conceal the affairs of these centuries from our view, we always discern the main stem of Cunedda Wledig towering amid the rest of the royal stems of Wales, and generally paramount. Moreover, we may be certain, in view of its prestige in the ninth century, that its history in the preceding centuries is that of a house which has been gradually gaining strength until it is now in a position to effect a change in Welsh political conditions which will mark the beginning of a new era in the slow and steady development of Cymric nationality.

We have seen that the first period in the history of post-Roman Wales must have come to an end in the year 577, although many years before this date the centre of political interest in Wales was shifting from

Geoffrey, Cadwaladr died in 689 (XII. 18), which historically is the year of the obit of Ceadwalla of Wessex in Rome (Bede's *H. E.* V. 7). Allowing one year for Geoffrey's *aliquantulum temporis* (XII. 17) and adding the eleven years of adversity (XII. 16), and also the twelve years of prosperity (XII. 14), we obtain $1 + 11 + 12 = 24$ years as the length of Cadwaladr's reign, which brings us to the true date of Cadwaladr's death, viz. $689 - 24 = \text{A.D. } 665$. As Cadwaladr succeeds his father Cadwallo[n] immediately, and as the latter is made to die on November 17, after a reign of forty-eight years (XII. 13), we obtain $665 - 48 = \text{A.D. } 617$ as the first year of Cadwallo[n]'s reign according to Geoffrey, which is historically the date of the Battle of Chester. Geoffrey, therefore, has clearly confounded the three kings, Cadwallon, Cadwaladr, and Ceadwalla; and by making Cadwaladr die in the year of Ceadwalla's death, he has almost certainly given us the true deathday of Cadwaladr as that of Cadwallon, in which case Cadwaladr died on November 17, 665.

the representatives of the Roman tradition in Britannia [that is, the gwledigs] to the House of Cunedda, which stood for the predominance of the Cymric kindreds. For in Maelgwn we seem to discern the progress of a policy which aims at bringing all the royal stems, from Anglesey to the river Wye, into subjection to the main stem of the family of Cunedda. This continues until in the first quarter of the ninth century there begins a new policy, which will bring almost the whole of Wales under the sole and immediate rule of this main stem of Cunedda. The many royal stocks are to give way to one royal stock, and in this manner is the unity of the Cymric Britannia to be achieved.

In 816 the main stem of Gwynedd ceased on the male side with the death of King Cynan Tindaethwy, the great grandson of Cadwaladr. His daughter, Ethil, had married Gwriad ap Elidyr, King of the Isle of Man, and now their son, Mervyn Vrych, comes from that island to claim the throne of Gwynedd.¹ Mervyn is ominously sur-named in Welsh tradition *Camwri*, that is, Oppression.² He is bent on asserting the old overlordship of Cunedda, Maelgwn, and Cadwallon over the whole of the Welsh kin from Anglesey to the river Wye. But in addition to this, he proceeds by diplomatic marriages to bring the

¹ Cynan's obit is placed opposite Annus CCCLXXII, which in the era of the *Ann. Camb.* gives $445 + 371 = 816$. For the Pedigrees see *Y Cymm.* IX. 169, 172 (Ped. I and IV); VIII. 87 (Peds. XVII and XIX). Owen's *Pembrokeshire* III. 209.

² *Anc. Laws* I. 342. 'Rrodri vab Kamwri' (from MS. Z). The same idea is implied in what Asser says of certain South Welsh kings seeking Alfred's protection, being forced thereto *filiorum Rotri vi*. The *vis* or *camwri* denotes the aggressive policy of the kings of Gwynedd (Stevenson's *Asser*, p. 66).

land more directly under the sway of his house. By his marriage with Nest, sister of Cyngen, the last King of Powys of the line of Cadell Ddyrnllug, his son Rhodri becomes the immediate ruler of that kingdom in addition to his own. By the marriage of the same son, Rhodri, to Angharad, sister of Gwgon, the last King of Seisyllwg, a kingdom comprising the two patrias of Ceredigion and Ystrad Tywi, these lands also fall under the direct sway of his house.¹ Thus when Rhodri comes into full possession of his dominions, his immediate rule extends from the Irish to the Severn Seas, including roughly the whole of that *Welsh* Wales which remained under native rulers throughout the Norman period, together with those portions which are described above as fluctuating between Welsh and Norman control. Dyved, Brycheiniog, Glywysing, and Gwent are the only patrias which remain outside the immediate rule of his house, and against these he adopts or rather continues the aggressive policy which aims at bringing them also under the same immediate control of his family. Rhodri was killed by the English in 877,² but he remained in the memory of Wales as one who had achieved more real power over the Welsh

¹ Jesus Coll. **MS. 20**, Peds. XVIII, XX, XXI. For Seisyllwg, see Oxford *Mabinogion*, p. 25, at the end of the Mabinogi of Pwyll. It is so called from Seisyll (Ped. XXVI, *Y Cymm.* IX. 180), King of Ceredigion sometime in the eighth century, who deprived Dyved of the cantreus which together were afterwards known as the gwlad of Ystrad Tywi. Before this deprivation the kings of Dyved had come into possession of Brycheiniog through Ceindrech, a lady of the line of Brychan. Brycheiniog afterwards, however, appears to have had a line of its own, represented in Asser's day by Helised ap Teudubr. *De rebus gestis Ælfredi*, c. 80 (Stevenson's *Asser*, p. 66).

² Annus CCCXXXIII in the *Ann. Camb.*, which in the era of the *Annales* gives 445 + 432 = 877.

kin than any who had gone before him, being known in history as Rhodri the Great. It is important to remember at this juncture that we are now in the century which saw Charlemagne reigning as Emperor of the West.

There was a legend current in later times that Rhodri the Great, erroneously regarded as king of all Wales, damaged the Welsh cause irretrievably by sharing his kingdom among his three sons, giving, according to one version, Gwynedd to Mervyn, Powys to Anarawd, and Deheubarth to Cadell.¹ Nothing can be further from the truth than the impression left by this tale. For as we have seen, Rhodri's aim was to consolidate Wales by substituting the rule of his own family for that of many families. Princes of the blood of Rhodri alone were to govern the land directly from one end to the other. The legend of course echoes the ideas and possibilities of later times when men had come to see that, conducive as was the rule of one *family* instead of several families to keeping folk of the same kin together, yet the rule of one *man* was still more conducive to that desirable result. Consequently they wondered how it was that Rhodri could have divided his kingdom, forgetting that, unsatisfactory as the policy of Rhodri would have been in their day, yet in his own time it was a new thing in Wales, a fresh development, which had then become practicable, being an immense improvement on what had preceded it. The obstacles in the way of the unity of Wales were stupendous, such as no bare coercion could overcome. We have seen their like on a modern and larger scale in the story

¹ Such is the tradition of the tripartite division as given by Gerald in his *Descriptio Cambriae* I. 2 (Girald. Camb. *Opera* VI. 166).

of Italian and German unity. In the Dark Age the difficulty was accentuated by the fact that, even given a unity achieved by a capable ruler, the mind of the age as reflected in the *Leges Barbarorum*, of which the Laws of Howel are the Welsh exemplar, compelled that unity to be divided after his death among his sons. Charlemagne himself had so to divide his empire; the same necessity rested on Rhodri the Great. The policy therefore inaugurated by Mervyn Vrych, and continued by Rhodri and his successors, marks the beginning of a fresh epoch in our travail as a people to the full consciousness of our national entity.

The possessions of Rhodri then after his death in 877 were divided among his sons, of whom the best known, and those whose posterity played the largest part in later Wales, were Anarawd and Cadell. From Anarawd (died 915) the later kings of Gwynedd traced their descent, and from Cadell (died 909) both those of Powys and those of Deheubarth. It appears therefore that in the division of territories after Rhodri's death, the kingdom of Powys sooner or later fell into the hands of Cadell, together with Seisyllwg. The policy of bringing all Wales by politic marriages under the direct control of the family of Rhodri was now continued by one of the greatest princes whom the House of Cunedda had hitherto produced, namely, Howel the Good, the son of Cadell. Howel by his marriage with Elen, daughter of Llywarch, the last king of Dyved, who died in 903, became the immediate ruler of that kingdom; and as the line of Dyved had claims on Brycheiniog through Cathen, son of Ceindrech, a lady who in her day appears to have

been the sole representative of the ancient stem of Brychan, after whom Brycheiniog had its name,¹ it is hardly probable that Howel in view of the policy of his family, would fail to assert those claims. In this manner the whole of Wales was gradually falling under the immediate sway of Rhodri's house.

Howel, however, inaugurated a still newer policy, which aimed at the unification of Wales; and herein consists his prime importance in Welsh history. Not only did he continue and encourage the methods of Rhodri the Great, but added to them a method of his own. For as Rhodri would bring all Wales under the direct sway of one family, so Howel would bring the whole of the Welsh people under one law. A common rule implied a common law, and in order that men might know what this common law was, it had to be codified and thereby reduced to writing. This was the task to which Howel applied himself, and by having laid a sound foundation he occupies a foremost place not only amongst the rulers of the Welsh people, but also amongst all those who have distinguished themselves throughout the centuries by their devotion to the cause of Wales.

The following, which are the two earliest accounts of the work which Howel took in hand, describe concisely both the way in which he proceeded and the nature and extent of his undertaking.

Preface to Peniarth MS. 28.

Incipit prologus in libro legum Howel Da.

Brittanie leges rex Howel qui cognominabatur bonus .i.

¹ Peds. I and II in *Y Cymm.* IX. 169, 171; Ped. VIII in *ibid.* VIII. 85.

da, regni sui . s . Gwynedotorum Powyssorum atque Dextralium sapientium et in uno loco ante suum tribunal congregatorum uno consensu et diligenti quia ex omni natione medio circiter¹ temperateque constituit. Acciuit de quolibet pago per suum regnum sex uiros auctoritate et scientia et omnes episcopos archiepiscopos abbates et sacerdotes totius Wallie pollentes ad locum qui dicitur Ty Gweyn ar Taf et ibi demorati sunt XL diebus et XL noctibus in pane et aqua et tunc temperauerunt reditionem forefacti .i. cosp superflua diminuere que erant in pluribus reditionibus forefacti ita fecerunt pretium uniuscuiusque rei et iudicium congruum de qualibet re. Tunc surrexerunt omnes archiepiscopi episcopi abbates et sacerdotes induerunt uestes suas et insteterunt bacculis cum crucibus et candelis et ex communi consilio excommunicauerunt transgredientes leges istas et similiter obseruantes benedixerunt. Hec iudicia scripta sunt.

Here begins the preface to the book of the laws of Howel Dda.

King Howel, who was surnamed Good, that is, *da*, put together the laws of Britannia moderately and temperately with the unanimous consent and after the careful consideration of the wise men of his kingdom, namely, the men of Gwynedd, Powys, and Deheubarth, who had assembled together in one place before his tribunal. He summoned from every *pagus* throughout his kingdom six men who excelled in authority and knowledge, and all the bishops, archbishops, abbots, and priests of the whole of Wales to the place which is called Ty Gweyn ar Taf, and there they lived forty days and forty nights on bread and water; and then they regulated the indemnity for wrong-doing, that is, *cosp*, and diminished the excesses which prevailed in many of the indemnities for wrong-doing by determining the worth of every par-

¹ *Ex omni natione* certainly stands for *examinatione* and goes with *diligenti* as in the prefaces of the other Latin texts; likewise for *medio circiter* read *mediocriter*.

ticular thing and the decision suitable in every case. Then all the archbishops, bishops, abbots and priests rose up together, and assumed their robes, and leaned on their croziers with crosses and candles, and by common consent excommunicated those who should violate those laws, and likewise blessed those who should keep them.

Preface to Peniarth MS. 29.

Heuel da uab Kadell teuyhauc Kemry oll a uelles e Kemry en kam arueru or kefrehythyeu, ac adeuenus atau uy guyr o pop kemud en y tehuyokaet e pduuar en lleicyon ar deu *en* scolecyon. Sef achaus e uennuyt er escleicyon rac gossod or lleycyn dym a vey en erbyn er escriptur lan. Sef amser e doythant eno e Garauuys. Sef amser achaus e doyant e Garauuys eno urth delehu o paup bod en yaun en er amser glan hunnu, ac na guenelhey kam en amser gleyndyt. Ac o kyd kaghor a kyd synedyaeth e doython a doytant eno er hen kefrehythyeu a esteryasant a rey onadunt a adassant y redec a rey a emendassant ac ereyll en kubyl a dyleassant ac ereyll o neuuyt a hosodassant. A guedy honny onadunt e kefrehythyeu a uarnassant eu cadu, Heuel a rodes y audurdaut uthunt ac a orckemenus en kadarn eu kadu en craf. A Heuel ar doythyon a uuant y kyd ac ef a ossodassant eu hemendyth ar hon Kamry holl ar e nep eg Kemry a lecrey heb eu kadu e kefrehythyeu. Ac a dodassant eu hemendyt ar er egnat a kamero dyofryt braut ac ar er argluyt ay rodhey ydau ar ny huypey teyr kolhouen kefreyth a guerth guellt a dof a pop pedh reyt y dynyaul aruer arnau.

Howel the Good, the son of Cadell, prince of all Cymru, perceived the Cymry abusing the laws, and summoned to him six men from every cymwd in his principality, four of them of the laity and two of the clergy. The reason that the ecclesiastics were summoned was lest the laics should insert anything contrary to Holy

Writ. The time that they arrived there was Lent, and the reason that they came there in Lent was that it behoved all to be upright in that holy season and to avoid evil in a time of holiness. And with the mutual counsel and deliberation of the wise men who there assembled, they examined the old laws, some of which they allowed to continue, some they amended, and others they completely abolished, and others again they ordained afresh. And when they had promulgated the laws, which they had decided to establish, Howel gave his authority to them and strictly commanded that they should be scrupulously observed. And Howel and the wise men, who were with him, imposed their curse and that of all Cymru on any one in Cymru who perverted the laws and kept them not; and they imposed their curse on the judge who should take a vow to administer justice, and on the lord who should grant him authority without that judge knowing the Three Columns of Law, and the Worth of Wild and Tame, and everything necessary for the use of man.

IV

The leading work so far concerned with the laws of Howel is that edited by Aneurin Owen in 1841 for the Public Record Commissioners, entitled *Ancient Laws and Institutes of Wales*. It contains the three early Latin books, and also the three classes of Welsh books; the additions made to the latter from the thirteenth to the sixteenth centuries are given with other legal matter under the heading of *Anomalous Laws*. The Welsh texts are provided with an English translation. The Books of Gwynedd, Blegywryd, and Cyvnerth, however, are produced in such a way that the various MSS. of each particular class are interblended, so that it is with

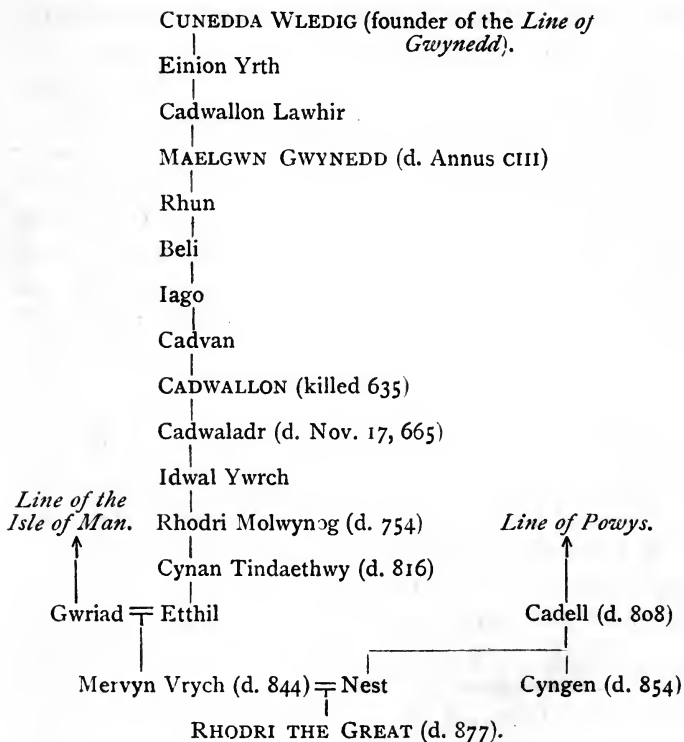
the greatest difficulty that any particular one may be distinguished. Indeed, in the case of the majority of the MSS., it is impossible to do so. Moreover, by arranging the texts so that they fall into books, chapters, and sections, and by consequently attempting to bring them into harmony, the confusion becomes hopeless. The table of contents also and the indices are most jejune, misleading every beginner who takes up the book. There are besides other serious defects, so that, valuable as the work undoubtedly is, and great as is our indebtedness to this early and scholarly editor, it has become imperative that it should be done afresh. Until at least the oldest Latin law books and the best MSS. of the Books of Gwynedd and Blegywryd have been so reproduced with analytical summaries and indices that the reader may readily discover what they contain (a task here essayed with regard to the Book of Cyvnerth) the study of native Welsh law must suffer, and every treatise professing to deal with it as a whole must prove inopportune. It is not proposed, therefore, to deal with it here beyond what is attempted in the Glossary, mainly from the material afforded by the present text.

The Book of Cyvnerth, however, by itself is sufficient to provide the student with a door of entrance into the Welsh Dark Age. Remembering that it represents a late thirteenth-century form of Howel's codification of Welsh law and custom in the tenth century, he will enter safely into the midst of the social and political conditions of pre-Norman Wales. It befits him, however, to be wary, for he treads enchanted ground, and it will not be long before he meets Cadwaladr and Arthur and all the heroes

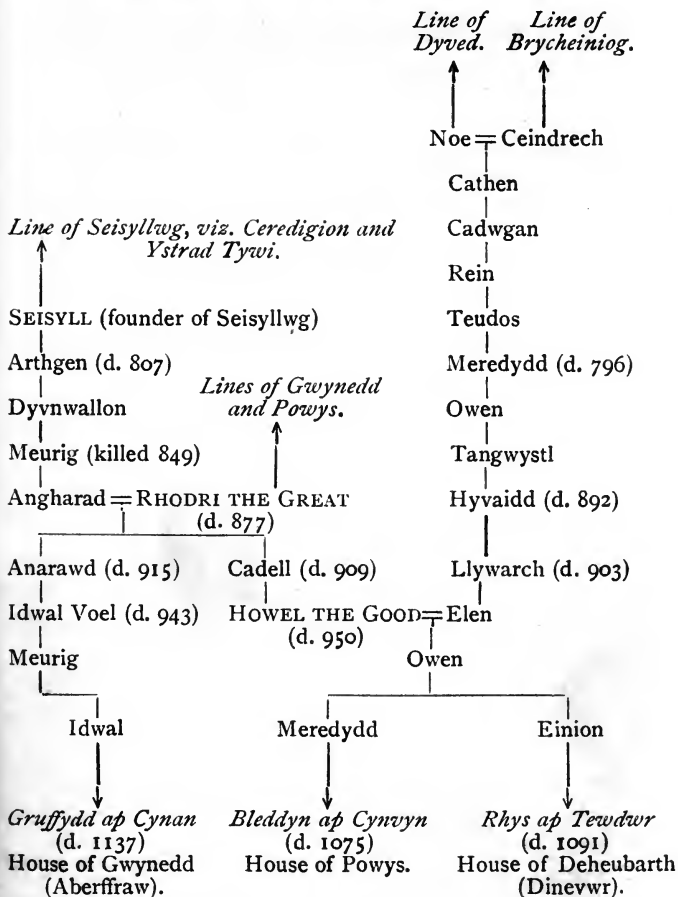
of the *Mabinogion* and kindred tales. Many are they who have boldly entered here only to succumb to the charm of this realm of phantasy and illusion. But let him keep closely to the laws of Howel as interpreted by our Cyvnerth, and peruse the *Pedigrees*, the *Annales Cambriae*, the *Historia Brittonum*, the *Vitae Sanctorum*, the *Excidium Britanniae* of the pseudo-Gildas, and the *Epistola* of the true Gildas, in the light of the said laws, and below the Britannia of romance he will soon discern the no less interesting Britannia of history as it slowly emerges from the archaic conditions of the primitive inhabitants of Roman Wales into the life of the Middle Age. For be it remembered by the beginner that these laws are *leges barbarorum*, laws of the barbarians or natives of Wales as distinct from the civil law of imperial Rome and the canon law of the Church. The latter are from without, the former are from within. And it is largely because these laws of Howel have been so undeservedly neglected that the history of pre-Norman Wales is still so unsatisfactorily treated in our textbooks.

It should be noted that the term 'tribal system' has been advisedly avoided in this work whilst dealing with the Welsh society of the Dark Age, seeing that there exists no satisfactory explanation of what precisely is meant by the word 'tribe'. Its Welsh equivalent *llwyth*, used, for instance, when speaking of the tribes of Israel, is nowhere found in the law books. We have *enedl*, kindred; *teulu*, household; and *gwlad*, patria; but nowhere *llwyth*, tribe, or any apparent equivalent of the same.

THE HOUSE OF CUNEDDA.



THE HOUSE OF RHODRI THE GREAT.



ANALYTICAL SUMMARY OF HAR- LEIAN MS. 4353 CALLED V

[The missing folios are supplied from the British Museum MS., Cleopatra A xiv, called **W**, which is the most allied MS. extant of this class.]

PREFACE

LAWS OF THE COURT

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Of the Steward	3 a 3
Of the Falconer	3 a 5
Of the Chief Huntsman	3 a 7
Of the Judge of the Court	3 a 8
Of the Chief Groom	3 a 10
Of the Page of the Chamber	3 a 11
Of the Chambermaid	3 a 13
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Of the Bard of the Household	3 a 17

¹ The punctuation here in the text is misleading, as may be readily seen by comparing this passage with what corresponds to it in the Book of Gwynedd, the Book of Blegywryd, and especially the early Latin book (Peniarth MS. 28). There should be a full stop after 'heb vefsur', *without measure*, in V 2 b 19; and what follows to line 21 corresponds to the separate section and subject called *De dignitate regis* in Peniarth MS. 28 (*Anc. Laws* II. 752) and to what Aneurin Owen calls elsewhere 'Am briodolion leoedd', *of appropriate places* (see *Anc. Law* I. 10, 350; also *The Welsh People*, pp. 199-201, where the still less 'elaborate statement' of the Book of Cynverth is not mentioned).

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Of the Butler	3 b 6
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Of the Porter	3 b 13
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[Their daughters' gobr, cowyll, and agweddi	W 37 b 19
[The other officers, except the Chief of the Household and Priest who are both of highest rank	W 37 b 21
[Their sarhâd, galanas, and ebediw	W 38 a 3
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[Homicide implies sarhâd as well as galanas	W 38 a 11
[No augmentation on any one's sarhâd	W 38 a 12

[OF THE LODGINGS.

[Of the Chief of the Household	W 38 a 14
[Bard and Physician share the above's lodging	W 38 a 17
[Of Priest of the Household, and court scholars with him	W 38 a 18
[Of Queen's Priest	W 38 a 20
[Of Steward, and (servers) with him	W 38 a 21

[Of Judge of the Court	W 38 b 1
[King's cushion to be the Judge's pillow	W 38 b 2
[Of Chief Groom, and all grooms with him	W 38 b 4
[Of Chief Huntsman, and all huntsmen with him	W 38 b 7
[Of the Falconer	W 38 b 9
[Bed of Page of Chamber and of Chambermaid in king's chamber	W 38 b 10
[Of the Doorkeepers	W 38 b 12

[OF THE NINE OFFICERS OF SUPERIOR RANK.

[*Of the Chief of the Household.*

[His provision in his lodging	W 38 b 13
[His annual perquisite from the king	W 38 b 15
[His share of the spoil, if present	W 38 b 17
[His share of the king's third of the spoil	W 38 b 19
[Occasions on which he gets one-third of dirwy and camlwrw	W 38 b 20
[His relationship to the king	W 39 a 3
[Mead in every banquet from the queen	W 39 a 5
[He receives the person with whom king is displeased	W 39 a 6
[His place in the hall with the whole household	W 39 a 9
[The elders, whom he chooses, sit next to him	W 39 a 10
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[*Of the Priest of the Household.*

[Who does him sarhâd or kills him is to submit to the law of the synod	W 39 a 14
[Payment for disparaging him, one-third of which he himself receives	W 39 a 15
[He receives king's Lenten garment and certain offerings	W 39 a 17
[Food and mead from court for his provision	W 39 b 3
[Horse from king and one-third of all the king's tithe	W 39 b 4
[He is one of king's three indispensable persons	W 39 b 6

[Of the Queen's Priest.

[Horse from the queen	W 39 b 7
[Offering of queen and those who belong to her .	W 39 b 9
[He receives queen's Lenten garment	W 39 b 12
[His place is to be opposite the queen	W 39 b 13

[Of the Steward.

[Garment gifts on three principal festivals	W 39 b 15
[Hart skin from huntsmen in spring	W 39 b 18
[He distributes food and drink in the court	W 39 b 20
[He apportiones places in hall and lodgings	W 40 a 1
[Horse from king and two shares of provender	W 40 a 3
[His land to be free	W 40 a 4
[Has a steer from every booty of the household	W 40 a 5
[Has gobr of all the landmaer's daughters	W 40 a 6
[Has twenty-four pence from every server entering office	W 40 a 7
[Distributes gwestva silver	W 40 a 9
[He tests liquors in the court	W 40 a 10
[Has one-third of the dirwy and camlwrw of the 'food and drink' servants	W 40 a 11
[Penalty for violating the general protection proclaimed by him	W 40 a 13
[Participates in twenty-four offices of court	W 40 a 17
[Has two parts of skins of cattle killed in kitchen	W 40 a 18
[Has fee for every office conferred, except principal offices	W 40 a 20
[Hart skin from Chief Huntsman to make vessels before sharing of skins in October	W 40 b 1
[Has one man's share of grooms' silver	W 40 b 5
[Serves king and two next to king on three chief festivals	W 40 b 6 + V 6 a 1
His share of ale, bragod, and mead	6 a 2
Occasion on which he gets one-third of dirwy and camlwrw	6 a 5
Keeps king's share of spoil, and has ox or cow when divided	6 a 9

He is to swear for the king	6 a 12
One of the three who maintain the status of a court in the king's absence	6 a 13

Of the Judge of the Court.

In receiving horse from king, gives no silver to Chief Groom	6 a 15
One man's share of the daered silver	6 a 17
He administers gratuitously in every court case	6 a 17
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Fine for 'going into law' without his leave ¹	6 b 10
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Fee from successful defendant in suit of sarhâd and theft	7 a 3
Has tongue from king's present and all tongues from court, and the reason	7 a 5
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¹ See note in translation of text at this point, p. 159.

One of the three who maintain the status of a court in king's absence	7 a 10
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Occasion whereon king does him three services	7 a 14
Thrice that night the king personally serves him with food	7 a 19
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Hart skin in October from Chief Huntsman and for what purpose	7 a 24
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Death of his horse in the chase	7 b 4
He gets every male hawk	7 b 6
He gets every sparrow-hawk's nest found on land of court	7 b 7
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Crone or four legal pence from every taeogtrev for hawks' food	7 b 13
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He gets heart of every animal killed in kitchen	7 b 19
Household and apparitor alone can distrain upon him	7 b 21

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Ox skin in winter from Steward to make leashes	7 b 24
Huntsmen hunt for king's benefit till Dec. 1	7 b 25
Ditto for themselves till Dec. 9	8 a 2
King reviews his dogs, &c., on Dec. 9	8 a 3
Till Dec. 9 court officer alone can sue Chief Hunts- man	8 a 6
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After skin-sharing huntsmen quarter on king's taeogs till Christmas	8 a 13
Their place in the hall	8 a 17
Three hornfuls of mead and from whom	8 a 19
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Mess and hornful of mead in his lodging	8 a 23
One-third of dirwy, camlwrw, ebediw and their daughters' gobr from the huntsmen	8 a 24
Huntsmen with king from Christmas till hind hunt in spring	8 b 1
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His fees from huntsmen	8 b 10
His duty and share of the spoil in foraying	8 b 12
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Of the Chief Groom.

Ox skin in winter, cow skin in summer from Steward before skin-sharing, and for what purpose	8 b 20
Chief Groom, Chief Huntsman and Footholder do not sit by the partition	8 b 24
He get legs of oxen killed in kitchen with salt	9 a 1
Two men's share of groom's silver	9 a 3
He has old saddles and bridles of king's steed	9 a 4
Grooms have wild colts from king's third of spoil	9 a 6
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Method of tying saddle on jester's horse when given	9 a 13
Three vessels of drink, and from whom	9 a 15
Land free, horse from king, and two shares of pro- vender	9 a 18
His place and that of grooms with him in hall	9 a 20
He distributes stables and provender	9 a 21

One-third of grooms' dirwy and camlwrw	9 a 23
He gets king's furred caps and gilded spurs	9 a 24
Food and ale for his provision	9 b 2

Of the Page of the Chamber.

He has all the king's old clothes except his Lenten garment	9 b 3
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He spreads the king's bed	9 b 11
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OF THE FIFTEEN OFFICERS OF INFERIOR RANK.

Of the Bard of the Household.¹

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Of the Status of the Fifteen Inferior Officers.

A list of the fifteen	10 a 3
These fifteen of same status, and same status as to their daughters	10 a 8
Their sarhâd, galanas, and ebediw	10 a 10
Their daughters' gobr, cowyll, and agweddi	10 a 14

¹ This section on the Bard of the Household should rightly follow the next as in U and X (see *Anc. Laws* I. 660, n. 9). This peculiarity of V and W shows the influence of the Book of Blegywryd.

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Of the Doorkeeper of the Hall.

Occasion whereon he suffers sarhâd without com- pensation	10 a 22
Wittingly preventing officers from entering	10 a 25
He has a vessel to hold his liquor	10 b 5
Liquor of Steward and waiters brought to his vessel	10 b 6
He takes charge of the Liquor of the Apostles	10 b 7
Dries skins of cattle killed in kitchen	10 b 8
He gets penny for every skin when shared	10 b 10
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Of the Doorkeeper of the Chamber.

Land free and horse from king	10 b 14
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Of the Groom of the Rein.

He gets old saddles, &c., of king	10 b 17
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Of the Butler.

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Of the Mead Brewer.

His land free and horse from king	11 a 22
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Of the Footholder.

His place and dish	11 b 19
He lights first candle before king	11 b 20
Mess of food and liquor	11 b 22
Land free, horse from king, and share of gwestva silver	11 b 24

Of the Server of the Court.

Land free, horse from king, and share of gwestva silver	12 a 1
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Of the Queen's Steward.

Horse from queen	12 a 4
His share of the gwestva silver	12 a 5
He has care of food and drink in the chamber	12 a 8
He tests liquors of chamber and shows all their places	12 a 9

Of the Chambermaid.

She gets queen's clothing except her Lenten garment	12 a 11
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Land free and horse from queen	12 a 13
She gets queen's old bridles and apparel	12 a 15
She gets share of gwestva silver	12 a 16

Of the Queen's Groom of the Rein.

His land free and horse from queen	12 a 17
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Note on the Status of a Court.

Priest, Steward, and Judge together preserve status of court although king be absent	12 a 19
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OF OTHER OFFICERS CONNECTED WITH THE COURT.¹*Of the Maer and Canghellor.*

They keep the king's waste	12 a 22
King's fee when these offices are pledged	12 a 23
Maer may bring three persons to banquet in hall	12 a 25
Maer distributes household when in quarters	12 b 1
Maer accompanies household on foray with three men	12 b 2
Maer has progress among king's taeogs with three men twice annually	12 b 4
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Maer demands all king's dues from his maership	12 b 6
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Maer divides and apparitor chooses for king	12 b 13
Procedure in case where maer cannot maintain a house	12 b 14
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He holds king's pleas	13 a 5
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His place on three great festivals if king holds court in his district	13 a 7
His gifts from king on taking office	13 a 10
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¹ In the Book of Gwynedd, where the classification of officers differs somewhat from that of the Books of Blegywryd and Cynverth, these are called 'officers by custom and usage' (*Anc. Laws I.* p. 58).

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His land free, and mess from court	13 a 17
His place while king eats and for what purpose	13 a 18
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He has the odd sheaf of certain taeogs	13 b 11
He has the headlands in certain cases	13 b 13
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The length of his bill and the reason	13 b 21
His share of the spoil	13 b 22
His possessions at king's mercy after his death	13 b 23
His sarhâd when seated during king's pleas	13 b 24
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Of the Smith of a Court.

He has the heads without tongues and the feet of cattle killed in kitchen	14 a 6
His maintenance and that of servant from court	14 a 8
He does work of court gratuitously except three works	14 a 8
He has the ceinion of a banquet.	14 a 11
He has four pence from every prisoner off whom he removes irons	14 a 12
His land free, and legal liquor, here defined	14 a 13
He is one of the three who receive legal liquor	14 a 17
No smith allowed in his cymwd without his leave	14 a 18
He has like freedom in grinding at the mill as the king	14 a 20

He has gobrs of daughters of the smiths under him	14 a 21
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Of the Porter.

He has his land free	14 b 1
His house is in castle behind door	14 b 1
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His share of the fuel coming through the door	14 b 3
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He has his food in the court and when	14 b 21
His portion of food for morning meal	14 b 23
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He has the suet and lard from the court	15 a 3
He has skins of certain cattle killed in kitchen	15 a 5
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[Throwboard of whalebone, other bone, hart's antler, steer's horn, wood	W 86 b 4
[Broad axe, fuel axe, hand hatchet	W 86 b 9
[Large and medium auger	W 86 b 12
[Wimble, drawknife, billhook, whetstone	W 86 b 14
[Coulter, adze, reaping hook, mattock, sickle, shears, comb, hedging-bill, billhook, willow pail, white pail with hoops, baking board, flesh dish, pail of willow wood, sieve	W 86 b 16
[Spade, willow bucket, broad dish, riddle	W 87 a 1
[Yew pail, tub, stave churn, vat churn, bowl, liquor bowl, winnowing sheet, pan with feet	W 87 a 2
[Turning wheel, pot-ladle, weeding hook	W 87 a 5
[Skiff	W 87 a 6
[Nets (salmon and grayling); a bow net	W 87 a 7
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[Placing net in river on another's land without leave	W 87 a 11
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[Breaking plough on another's land	W 87 a 15
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[Worth of one day's ploughing	W 87 a 18
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[Order of the hires (llogeu)	W 87 a 21
[All in taegotrev to have cotillage before plough- ing begins	W 87 b 4
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[Lender to take witnesses; denial of a loan	W 87 b 17
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[How dispersed galanas is paid	W 88 a 11
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[Father's share of his son's galanas	W 88 a 17
[Above rule applies in giving and receiving galanas	W 88 a 18
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[Sarhâd to apparitor sitting in court	W 88 b 19
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[Addressing king unseemly	W 89 a 4
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[Bondman's ebediw to whom king gives land	W 89 a 12
[Pet animal of king's wife and daughter	W 89 a 14
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[Worth of ready-made garment	W 89 b 2
[Unintentional blow (cf. V 38 b 8)	W 89 b 4
[Worth of conspicuous scar attends that of foretooth. (cf. V 19 b 17)	W 89 b 7
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[Amount of the galanas	W 90 a 9
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[Three things common to a gwlad	W 102 b 21
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[Three one-footed animals	W 104 a 6
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[Three scowls not to be redressed	W 104 a 16
[Three distraints not to be restored	W 104 a 21
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[Three persons to whom tongue-wound is paid	W 104 b 4
[Three cases in Howel's law where proof occurs	W 104 b 9
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HYwel da mab kadell brenhin kym-
 ry awnaeth tróy rat duó adyr-
 west agóedi can oed eidaó ef ky
 mry yny theruyn nyt amgen
 petwar cantref athrugein deheubarth 5
 a deunaó cantref góyned. a thrugein tref
 trachyrhell. Athrugeint tref buellt. ac y
 ny teruyn hónnó nyt geir geir neb ar
 nunt óy. a geir yó y geir óy ar paóó. Sef
 yd oed dāyc dedueu a dāyc kyfreitheu kyn 10
 noc ef. Y kymerth ynteu whegóyr o pop
 kymhót yg kymry. ac y duc yr ty góyn
 ar taf. ac a oed operchen bagyl yg kymry
 róg archeſcyb ac eſcyb ac abadeu ac ath(ra)
 (w)on da. ac oꝛ nifer hónnó ydewiffóyt y 15
 deudec lleyc doethaf. ar vn yſcolheic doeth
 af ac a elwit blegywryt ywneuthur y kyf
 reitheu da. ac y diot yrei dāóc a oed kyn noc
 ef. ac y(dodí r)ei da yn eu lle. ac y eu kada(rn)
 h(au yny enó) ehunan. Sef a wnaethant óy 20
 pan darfu wneuthur y kyfreitheu hynny.
 dodí emelltith duó ac vn ygynulleitua (hon)
 no ac vn gymry benbaladyr ar y neb a toꝛ
 hei y kyfreitheu hynny. achyntaf yg(óna
 eth)ant o gyfreitheu llys can oedynt pe(nh)af 25

Achan perthynynt 6rth y brenhin ar vren-
hines ar petwar sdydabc ar hugeint ae can-
hymdaant. nyt amgen. **P**enteulu. **A**ffeir-
rat teulu. **D**istein. **Y**gnat llys. **H**ebogyd.
Penkynyd. **P**engwastragt. **G**was yftauell. 5

Distein brenhines. **A**ffeirat brenhines.

Bard teulu. **C**ostegwr. **D**ryffawr neuad.

Dryffawr yftauell. **M**orwyn yftauell. **G**was
traagt awbyn. **G**anhwyllyd. **T**rullyat.

Medyd. **S**dydwr llys. **C**oc. **M**edyc. **C**ro- 10
edaabc. [**G**]wastraagt awbyn brenhines.

DYlyet ysdydogyon oll yw kaffel brenh-
ynwisc ygan y brenhin. Alliein wisc
ygan y vrenhines teir gweith pop blwyd-
yn. ynadolyc. ar pasc. ar sulgwyn. **R**an o 15
holl ennill y brenhin oe wlat dilis ageiff y
vrenhines. Sdydogyon y vrenhines agaf-
fan ran o holl ennill sdydogyon y brenhin.

Tri dyn awna farhaet yr brenhin: yneb a
tozho y naod. ar neb arwystro y wreic. ar neb 20
alatho ywr yny dyd ac yg gwyd y nifer pan
vo ym aruoll a chymanua yrydab ynteu a
phennaeth arall. Can mu hagen atelir
yn farhaet brenhin yg kyfeir pop cantref
oeteyrnas. a gwynalen aryant agyrhaetho 25

oꝛ dayar hyt yn iat y bꝛenhín pan eistedho
 yny gadeir. kyr refet ae aran vꝛs. a thri ñ
 ban erní athri y dení kyr refet ar wyalen.
 affiol eur a anho llaón diaót ybꝛenhin yndi.
 kyn teóhet ac ewin amaeth a amaetho fe- 5
 ith mlyned. achlaóꝛ eur erní kyn teóhet
 ar ffiol kyflet ac óyneb y bꝛenhín. **B**ꝛeínt
 arglóyd dínefóꝛ heuyt atecceir o warthec
 góynyon aphen pop vn óꝛth lofcóꝛn y llall.
 atharó róg pop vgeín mu o honunt mal y 10
 bo kyflaón o argoel hyt yn llys dínefóꝛ.
Sef atelir yg galanas bꝛenhín: tri chyme-
 ínt ae sarhaet gan tri dꝛychafel **O** tri mod
 yserheir y vꝛenhínes. pan toꝛher ynaóð. neu
 pan traóher tróy lit. neu pan tynher peth 15
 oellaó gan treis. ac yna trayan kywerthyd
 sarhaet y bꝛenhín atelir yr vꝛenhínes heb
 eur a heb aryant hagen. **U**n dyn ar pym-
 thec ar hugeínt ar veirch a wetha yr bꝛenhin
 eu kynhal yny getymdeithas. y petwar só- 20
 ydaó ar hugeínt. ae deudec gófestei. ac ygyt
 a hynny y teulu ae wyrda ae vaccóyeit. ae
 gerdoꝛdyon. ae achenogyon. **F**nyrydeduffaf
 góedy y bꝛenhín ar vꝛenhínes yó yr etlíng.
 Bꝛaót neu vab neu nei vab bꝛaót vꝛyð yret- 25

lling yr brenhin. **D**aŵd yr etling yŵ can-
 hebŵg ydyn awnel y kam hyt yn diogel.
 Vn farhaet ac vn alanas uyd yr etling
 ar brenhin eithyr eur ac aryant bŵein ha-
 ŵl argŵarthech a offodir o argoel hyt yn llys 5
 dŵnefŵ. **I**le yr etling yny neuad gyfar-
 ŵyneb ar brenhin am ytan ac ef. Rŵg yr
 etling ar golofyn neffaf idaŵ ydeisted yr
 ygnat llys. y parth arall idaŵ yr effeirat
 teulu. Guedy ynteu ypenkerd. Odyna 1 10
 nyt oes le dilif yneb yny neuad. **H**oll ŵ-
 thŵycheit ygŵyr rydyon ar kyllituffon
 yn llety ygŵyr yr etling y bydant. Y bren-
 hin adyly rodŵ yr etling y holl treul yn en-
 rydedus. **I**lety yr etling ar maccŵyeit 15
 gantaŵ yŵ y neuad. Ar kynudŵ bieu kyn-
 neu tan idaŵ. Achayu ydŵyffeu gŵedy yd el
 ygyscu. Dŵgaŵn adyly yr etling yny ancŵyn
 heb veffur yny teir gŵyl arbenhic. Bonhedic
 bŵeinhaŵl aeisted argled y brenhin. y parth 20
 deheu idaŵ paŵb mal y mynho. **D**aŵd bŵ-
 inhyaŵl yffyd y pop ŵydaŵc. Ac y ereill hef-
 yt. **A**gyrcho naŵd brenhines: dŵof teruyn
 ywlat yd hebŵygir heb erlit a heb ragot ar
 naŵ. **D**aŵd y penteulu agan hebŵg y dyn 25

dros teruyn y kymhót. **Naðd** effeirat teu-
 lu yó canhebrog y dyn hyt yr eglóys neffaf.
Naðd y distein aweryt dyn oꝛ pan safho
 yg wassanaeth y brenhin: hyt pan el y dyn
 diwethaf oꝛ llys ygyfscu. **Naðd** yr hebogyd 5
 adiffer y dyn hyt y lle pellaf yd helyo adar.
Naðd y penkynyd aparha hyt y lle pellaf.
 y clyóher llef y goꝛn. **Naðd** yr ygnat llys yó
 tra baraho dadleu oꝛ haól gyntaf hyt y diwe-
 thaf. **Naðd** y pengóastrótt aparha hyt y par 10
 aho redec ymarch goꝛeu yny llys. **Naðd** y
 góas ystauell yó oꝛ pan elher y uróynha hyt
 pan darffo tannu góely y brenhin. **Kyf**
 felyp y hynny yó naðd moꝛóyn ystauell.
Naðd distein brenhines yó oꝛ pan safho 15
 yg wassanaeth yvrenhines: hyt pan el y
 dyn diwethaf oꝛ ystauell ygyfscu. **Naðd** y
 bard teulu yó dóyn y dyn hyt ar y penteulu.
Naðd y gostegóꝛ yó oꝛ oftec kyntaf hyt y di-
 wethaf. **Kyffelyp** yó naðd effeirat ae glyd. 20
Naðd y canhóyllyd yó oꝛ pan enynher yga-
 nhóyll gyntaf: hyt pan diffother y diwethaf.
Naðd y troedaócc yó oꝛ pan eistedo dan traet
 y brenhin: hyt pan el y brenhin yr ystauell.
Naðd y coc yó oꝛ pan dechreuhó pobí ygo- 25

lŷyth kyntaf. hyt pan offotto yr anrec diwethaf rac bŷon ybŷenhín ar vŷenhínes. **D**aŷd y sŷydr̄ llys yŷ oŷ pan dechŷeuho rannu y bŷyt: hyt pan gaffo y diwethaf yran.

Daŷd y medyd yŷ oŷ pan dechŷeuo darmerth 5 ygerŷyn ved. hyt pan y kudyo. **D**aŷd y

trullyat yŷ oŷ pan dechŷeuho gŷallaŷ y gerŷyn ved: hyt pan darffo. **D**aŷd ymedyc llys yŷ oŷ pan el youŷy y claf gan ganhat ybŷenhín. hyt pan del yr llys trachefyn. 10

Daŷd y dŷyffabr̄ y neuad yŷ canhebŷŷg ydyn hyt y vŷeich ae wyalen parth ac at ypoŷthaŷr̄. kanys ef ae herbyn. **D**aŷd ypoŷthaŷr̄

yŷ kadŷ ydyn hyt pan del y penteulu trŷy ypoŷth parth ae lety. ac yna kerdet ynaŷdr̄ 15 yn diogel. **R**yffelyp yŷ naŷd dŷyffabr̄ ae gilyd. **D**aŷd gŷaŷtraŷt auŷyn a para tra wnel

y gof llys pedeir pedol ac eu to holyon. Athra pedolo amŷs ybŷenhín. **R**yffelyp yhynny yŷ naŷd gŷaŷtraŷt auŷyn bŷenhínes. 20

Pŷy bynhac atoŷher ynaŷd: neut farhaet idaŷ. **S**ef atelir yn farhaet penteulu.

trayan farhaet ybŷenhín heb eur aheb aryant bŷeínhaŷl. ac uelly y alanas. **D**iŷteín.

Ygnat llys. **H**ebogyd. **P**enkynyd. **P**en- 25

Daŵd ygoſtegoz adiffer dŷn oꝛ oftec kŷn-
 taf hŷt ydiwethaf. Daŵd y canhŷyllŷd
 oꝛ pan enŷnher yganhŷyll gŷntaf hŷnŷ
 diffother ydiwethaf. Daŵd ytroedaŵc yŵ
 oꝛ pan eiſtedho dan traet y bŷenhŷn hŷnŷ 5
 el yr yſtauell. Daŵd y coc yŵ oꝛ pan popo
 ygolŷyth kŷntaf hŷt pan offotto ydiwe-
 thaf rac bŷon ybŷenhŷn ar urenhŷef.
 Daŵd yŷŷyŵdŷ llŷs awerŷt ydŷn oꝛ pan
 dechreuho rannu y bŷŷt. hŷt pan gaffo 10
 ydiwethaf yran. Daŵd ymedŷd yŵ oꝛ
 pan darmertho ygerŷn ued ynŷ cudŷo.
 Daŵd ytrullŷat yŵ oꝛ pan dechreuo gua-
 llaŵ ygerŷn gŷntaf hŷt pan darfo. Da-
 ŵd ymedŷc yŵ oꝛ pan el y ŷouŷy yclaf gan 15
 ganhat ybŷenhŷn hŷt pan del yr llŷs dŷa-
 cheuŷn. Daŵd dŷŷffaŵz y neuad^ahebŷŷg
 ydŷn hŷt y ureich aewŷalen parth ar
 poŷthaŵz canŷf ef ae herbŷn. Daŵd y
 poŷthaŵz yŵ cadŵ ydŷn hŷnŷ del ypenteu- 20
 lu trŷy ypoŷth tu ae letŷ. ac yna kerdet

ynaðdŵr yniogel. hýt pan adaðho ydýn di-
 wethaf ýllýs. Ðaðd dzyffaðr yftauell ýð
 hebðŵg ydýn ar ý pozthaðr Ðaðd guaftra-
 ðt auðýn apara tra wnel gof llýs pedeir
 pedol ac eu to hoelon a thra pedolho amŵf 5
 ý bzenhín. Kyffelyp ýð naðd guaftraðt
 auðýn bzenhín. aguastraðt auðýn bzen-
 hínef. Þý býnhac atoher ynaðd neut
 farhaet idað. Sef atelír ynfarmaet pen-
 teulu : traýan farhaet ý bzenhín. eithýr 10
 ýreur ar arýant bzeínhaðl. ac ýuelly ý
 alanaf. Ðisteín. Ygnat llýs. Penkýnyd.
 Hebogyd. Penguastraðt. Guaf yftauell.
 vn farhaet ac un alanaf. ac un ebedið. ac
 ac vn ureínt eu merchet. Ýn eu farhaet 15
 ýtelír nað mu anað ugeínt arýant. Ýg
 galanas pop vn o honu ýtelír nað mu
 anað ugeín mu gan trí dýchauel. Punt
 ýð ebedið pop vn o honunt. Punt ýð go-
 býr eu merchet. Teir punt ýð eu cowýll. 20
 Seith punt ýð eu hegedi. Þarhaet

pop un. oꝛ fōydogyon ereill oll eithyr y
 penteulu ar effeirat teulu. kyn hanfōynt
 oꝛ fōydogyon nyt ynt un vzeint. ¶ In far
 haet pop vn oꝛ fōydogyon ereill yteliꝛ
 whe bu aryaꝅt a whe ugeint aryaꝅt. ¶ In 5
 eu galanaf yteliꝛ whe bu awheugeint
 mu gan tri. dꝛychauel. ¶ In ebedio pop vn.
 yteliꝛ wheugeint aryaꝅt. Awheugeint
 yo gobyr pop vn oc eu merchet. Punt
 yo ahaner eu cowyll. teir punt yo euhe- 10
 guedi. ¶ neb alatho dyn talet yfarhaet
 gyffeuin. ac odyna yalanaf. Ny byd
 dꝛychauel ar farhaet neb.

Llety ypenteulu uyd yty moyhaf ym
 perued y tref. canyf yny gylch ef yby 15
 dant lletyeu y teulu mal y boynt paraot
 ym pop reit. ¶ In llety ypenteulu ybyd y
 bard teulu. ar medyc. ¶ Llety yr effeirat teu-
 lu ac yscolheigon yllys gantaio uyd ty y
 caplan. ¶ Llety effeirat brenhines uyd ty 20
 y clochyd. ¶ Llety y distein ar fōydogyon gan-

taó uyd ýty neffaf yr llýs. **I**lety yr ýgnat
 llýs uyd ýstauell ýbænhín neu ýneuad. ar
 gobenyd auo dan ýbænhín ýdyd. auyd
 dan pen yr ýgnat llýs ýnof. **I**lety ýpen-
 gwastráót ar gwastradyon oll gantaó uyd 5
 ýty neffaf yr ýscubaó y bænhín. canyf
 ef aran yr ebæneu. **I**lety ypenkýnyd
 ar kýnydyon oll gantaó uyd odynty ýbæ-
 nhín. **I**lety yr hebogyd uyd ýscubaó y
 bænhín. cany char yr hebogeu uóc. **G**ue- 10
 lý ýguaf ýstauell aruoáyn ýstauell yn
 ýstauell ýbænhín y bydant. **I**lety ýdýf-
 fozyon uyd ty ýpoathaó. **A**ncóyn age-
 iff ýpenteulu ýny lety nyt amgen teir
 "a thri feic **A**chozneit olýn oá llýs. **A**chyfarós pop 15
 blóydyn ageiff ýgan ýbænhín nyt am-
 gen teir punt. **O** anreith awnel ýteulu
 ran deu ó ageiff ef oá byd gýt ac óynt
 ac o trayan ýbænhín yr eidon adewisso
Yneb awnel cam íf colofneu ýllýf of dei- 20
 la ýpenteulu óth gýfreith trayan ýdi-

rŷy neu ýcamlŷrŷ ageif. Os deila heuyt
 ýgkýnted ýneud ýn gýnt noz difteín tra-
 yan ýdirŷy yneu ýcamlŷrŷ ageiff. **Q**ab
 neu nei ap bŷaŷt ýr bŷenhín uýd ýpente- 5
 ulu. Cozneit med adaŷ idaŷ ýmpop kýued-
 ŷch ýgan ýrenhínef. Oŷ gat ýbŷenhín
 neb oŷ teulu aruar ýgantaŷ hýt odif ý pen-
 tan. gohodet ýpenteulu hŷnnŷ ataŷ ehu-
 nan. Ar tal ýneud ýdeifed ýpenteulu
 ar teulu oll ýnŷ gýlch. kýmeret ef ýrhe- 10
 neuýd auýnho ar deheu idaŷ. ac arall arý
 aŷfeu. March bitwoŷfeb ageiff ýgan ýbŷen-
 hín. adŷý ran ageiff ýuarch oŷ ebŷan.
Y Neb aŷarhaho neu alatho effeirat
 teulu diodefet gýfreith fened. ac am ý 15
 warthaet deudeg mu atelir idaŷ ar tray-
 an ageiff ef ardeuparth ýr bŷenhín. Effe-
 irat teulu ageiff ywiŷc ýpenýtŷo ýbŷen-
 hín ýndŷ ýgarawýf. ahýnný erbyn ýpaŷc
 ac offrŷm ýbŷenhín ageiff. ac offrŷm ý 20
 teulu. ac offrŷm ýfaŷl agýmerho offrŷm

ý gan ý bzenhín ýný teir góyl arbenhic.
 býth hagen ý kýmer offróm ý bzenhín.
 Bóyt feic achorneit med ageiff ýný ancó-
 yn o2 llýs. March bitwoffeb ageiff ýgan
 ý bzenhín. Athrayan holl degóm ý bzenhín 5
 ageiff. Ar trydydyn anhebco2 yr bzenhín
 ýó yr effeirat teulu. Effeirat bzenhínes
 ageiff march bitwoffeb ýgan ý urenhínes.
 Ae offróm h1 ar faól aperthýno id1 ageiff
 teir gueith pop blóydyn. Offróm ý uren- 10
 hínes hagen ageiff ýn pæffóyluodaóc.
 Ý wisc ýpenýtýo ýurenhínes ýnd1 ýga-
 rawýf ageiff ý heffeirat. lle yr effeirat
 ýurenhínes auýd gyuaróýneb ah1.

DJsteín ageiff guífc ý penteulu ýný 15
 teir góyl arbenhic. Aguífc ýdífte-
 ín ageiff ýbard teulu. Aguífc ýbard age-
 iff ýdýssaó2. Croen hyd ageiff ýdífsteín
 ý gan ýkýnýdyon pan ýgouýno o haner.
 whefraó2 hýt ým pen óythnof o ue1. Pan 20
 del ýdífsteín yr llýf ó2th gygho2 ef ýbyd

y bôyt ar llyn yn hollaol. Ef adengyf y pua
 ot le y paob yn neuad. Ef aran y lletyeu
 March bitwoffeb ageiff ygan y brenhin.
 a ddy ran ageiff y uarch oz ebian. Ryd uyd
 tir ydistein. Eidon ageiff o pop anreith y 5
 gan y teulu. Distein bieu gobyr merchet
 pop maer bifeil. Pedeir ar hugeint age
 iff gan pop sdydaoc adarymreto bdyt all=
 yn ynny llyf pan elhont yn eu sdyd. Ef aran
 aryant yguestuaeu. Ef bieu ardyfthu gui- 10
 rodeu ynny llyf. Ef ageif trayan dirdy acha
 mlaw guaffanaethwyr bdyt allyn. nyt
 amgen coc athrullyat asdydwa llyf. Oz pan
 dotto ydistein oe feuyll naod duo a naod
 y brenhin ar urenhines ar guyrda. a tozho 15
 ynaod honno nyt oef naod idaod nac yn
 llyf nac yn llan. Kyfranaoc uyd ynteu uyd
 ar pedeir sdyd llyf ar hugeint. a ddy ran a
 geiff o grwyn y guarthec a lather ynny ge-
 gin. O pop sdyd llys pan yrotho y bren 20
 hin gobyr ageiff y distein eithyr yfedydeu

arbenhíc. Croen hýd adaó idaó yn hýdæf y gan y penkynyð. Ac ohónnó y guneir lleftri y gadó fioleu y bzenhín. Æ gyrn kyn rannu y cróyn róg y bzenhín ar kynydyon. Distein ageiff ran góꝛ o aryant gwaftrodýon. Distein o gyfreith bieu goffot bóyt a llyn rac bion y bzenhín a seic uch ýlaó ac arall íf y laó. yny teir góyl arbeníc. Ef heuyt bieu kýhýt æ hiruy's oꝛ cólóf gloýó yar y guadaót. Ac oꝛ bꝛagaót hýt ý kýgóg perued. Ac oꝛ med hýt y kýgóg eithaf. Yneb awnel cam yg kýnted ýne-uad. of deila ýdistein óꝛth gyfreith ef ageiff traýan y díróy neu y camlóꝛ. Ac of deila heuyt íf y colofneu yn gynt nóꝛ penteulu traýan ýdíróy neu y camlóꝛ ageiff. Distein bieu cadó ran y bzenhín o anreith. Ac o rennír kýmeret ef uuóch neu ých. Distein bieu çad týgu dꝛof y bzenhín pan uo reith arnaó. Distein ýó ýtrydydyn ageidó bæint llyf yn aófen

ý bzenhín

5

10

15

20

bóyt a llyn rac bzon y bzenhín a seic uch laó
 ac arall is laó yny teir góyl arbenhic. Diste-
 ín ageiff kyhyt ae hiruyz oꝛ cōzōf gloyó yar
 ygóadaót. Ac oꝛ bꝛagaót hyt ykygóg perued.
 ac oꝛ med hyt ykygóg eithaf. Yneb awnel 5
 kam yg kynted y neuad os deila y disteín ef
 óꝛth gyfreith : trayan y díróy neu y camlóꝛ
 ageiff ef. Os deila heuyt is y colofneu yn
 gynt noꝛ penteulu : ef ageiff ytrayan. Dis-
 teín bieu cadó ran y bzenhín oꝛ anreith. a 10
 phan ranher : kymeret ef ych. neu uúch.
 Disteín bieu tygu dꝛos ybzenhín pan vo re-
 ith arnaó. Ef yó ytrydydyn ageidó bꝛeínt
 llys yn aóffen y bzenhín.

N Y dyry ygnat llys aryant yr pengóaf 15
 traót pan gaffo march ygan ybzenhín.
 Ran góꝛ ageiff o aryant y dayret. Yn rat y ba-
 rn ef pop bꝛaót aperthyno óꝛth y llys. Ef bi-
 eu dangos bꝛeínt góyr y llys abꝛeínt eu só-
 ydeu. Pedeir ar hugeínt ageiff ynteu ygan 20
 yneb ydangosso yvꝛeínt aedylyet idaó.
 Pan del gobyr kyfreithaól yr bꝛaótwyr :
 dóy ran ageiff yr ygnat llys. Ran deu óꝛ
 ageiff oꝛ anreith awnel y teulu kyn nyt el
 ef oe ty. Oꝛ góꝛthóynepa neb barn yr ygnat 25

llys ⁊ rodent eu deu bystyl yn llaó y bñenhín.
 Ac oꝛ methlir yr ygnat llys ⁊ talet yr bñenhín
 werth y tauaóť ac na varnet byth. Ac oꝛ me-
 thlir y llall. talet y sarhaet yr ygnat llys.
 Ac yr bñenhín werth y tauaóť. Jaón yó yr 5
 bñadóꝛ kaffel pedeir keínhaóć kyfreith
 o pop dadyl atalo pedeir keínhaóć kyf. Ef
 yó y try dy dyn anhebcoꝛ yr bñenhín. Pedeir
 ar hugeínt adaó yr bñadtwyr pan teruyner
 tír. Oꝛ a dyn yg kyfreith heb ganhat yr yg- 10
 nat llys ⁊ talet trí buhyn camlóꝛ yr bñen-
 hín. Ac oꝛ byd y bñenhín yny lle ⁊ talet yn de
 udyblyc. Ny dyly neb varnu ar ny byppo te-
 ir colofyn kyfreith a góerth pop an eu eil kyf-
 reithaól. llenllieín ageiff yr ygnat llys y 15
 gan y vñenhines yn pñessóyl. March bit-
 offeb ageiff ygan y bñenhín adóy ran idaó
 oꝛ ebñan. Ac yn vn pñessob ybyd amarch y
 bñenhín peunydyáól. Góastráť auóyn
 adóć y varch idaó yn gyweir pan y mynho. 20
 Ytir ageiff yn ryd. Ouer tlysseu ageiff pan
 byftler ysóyd idaó. taólbost ygan y bñen-
 hín. A modóy eur ygan y vñenhines. Ac
 ny dyly ynteu gadu y tlysseu hynny y gan-
 taó nac ar werth nac yn rat. Y gan y bard 25

pan enílllo kadeir y keiff yr ygnat llys coan
 bual amodúy eur. ar gobennyd a dotter y
 danaó yny gadeir. Pedeir arhugeínt a geiff
 yr ygnat llys o pop dadyl sarhaet allediat
 ygan yneb adiagho oꝛ holyon hynny. Ef a- 5
 geiff tauaót y tauaót adel y pen yn anrec
 yr bꝛenhín. ar tauodeu oll oꝛ llys. kanyf yn-
 teu auarn ar y tauodeu oll. ar bꝛenhín ady-
 ly llanó lle y tauaót o gehyr moꝛdóyt y llód-
 yn bieffo yr gof llys. Ygnat llys yó y trydy- 10
 dyn agynheil bꝛeínt llys yn aóffen y bꝛen-
 hín. Ryd uyd o ebediú. kanyf góell yó ygne-
 itaeth no dím pꝛeffenhaól.

By dyd bynhac y llatho yr hebogyd crych-
 yd neu bón. neu whibonogyl vynydd 15
 o rym y hebogeu. tri góaffanaeth awna y
 bꝛenhín idaó. dala y varch tra achuppo yr adar.
 adala ywarthafyl tra discynho. æe dala tra
 eskýno. Teir góeith yd anrecca y bꝛenhín
 ef y nos honno oe laó ehunan ar uóyt. ka- 20
 nys yn llaó ygennat yd anrecca beunyd
 ef eithyr yny teir góyl arbenhic. ar dyd
 yllatho ederyn en waó. ar gled y kyghell-
 aó yd eisted yghyfedóch. Croen hyd ageiff
 ynhydæf ygan ypenkynydd ywneuthur meny 25

athafyl hualeu idaó. Nyt yf namyn teir di-
 aót nny neuad rac bot góall aryhebogeu.
 March bitoffeb ageiff ygan y bñenhín. A dóy
 ran idaó oꝛ ebzan. Oꝛ llad yr hebogyd yvarch
 yn hela. neu oꝛ byd maró odamweín : arall 5
 ageiff ygan y bñenhín. Ef bieu pop hóyedic.
 Ef bieu pop nyth llamyfsten agaffer ar tir y
 llys. Bóyt seic achozneit med ageiff yny
 ancóyn ynylety. Oꝛ pan dotto yrhebogyd
 yhebogeu yny mut hyt pan y tynho allan : 10
 ny dyry atdeb yneb oꝛ ae holho. Góest ageiff
 vn weith pop blóydyn ar tayogeu y bñenhín.
 Ac o pop tayaóctref ykeiff dauat hesp. neu pe-
 deir keínhaóć kyfreith yn uóyt y hebogeu.
 Y tir ageiff yn ryd. Ydyd ydalyho ederyn en- 15
 waóć. ac na bo y bñenhín yny lle : pan del yr
 hebogyd yr llys ar ederyn gantaó : y bñenhín
 adyly kyfodí racdaó. ac ony chyfyt : ef ady-
 ly rodí y wífc auo ymdanaó yr hebogyd. Ef
 bieu callon pop llódyn alather yny gegín. 20
 kyt anreither yr hebogyd o gyfreith : nys
 anreitha nar maer nar kyghellaó. nam-
 yn yteulu ar ríghyll.

PEnkynyd ageiff croen ych ygayaf ygan
 ydifeín ywneuthur kynllyfaneu. ar 25

les ybŷenhîn yd helyant y kynydyon hyt ga-
 lan racuyr. Odyna hyt naŷuetdyd oracuyr
 nys kyfranant ac ef. Naŷuetdyd o racuyr y
 gŷeda yr penkynyd dangos yr bŷenhîn y gŷn
 ae gyrn ae gynllyfaneu. Æe trayan oꝛ crŷyn. 5
 hyt naŷuetdyd o racuyr ny cheiff neb oꝛ aꝛ hol-
 ho penkynyd ateb ygantaŷ onyt vn oꝛ sŷyd-
 ogyon llys uyd. kany dyly neb gohryaŷ y
 gilyd oꝛ byd ae barnho. Penkynyd ageiff ran
 deu ŷꝛ oꝛ crŷyn ygan gynydyon y gellgŷn. Æ 10
 ran gŷꝛ ygan gynydyon y mîlgŷn. Æc o tra-
 yan y bŷenhîn oꝛ crŷyn ykeiff ef ytrayan.
 Gŷedy ranher ycrŷyn rŷg ybŷenhîn ar kyny-
 dyon. Æet ypenkynyd ar kynydyon gantaŷ
 ar dofreth ar tayogeu y bŷenhîn. Æc odyne do- 15
 ent at ybŷenhîn erbyn ynadolyc ygymryt eu
 iaŷn ygantaŷ. lle ypenkynyd ar kynydyon
 gantaŷ yny neuad. yŷ ygolofyn gyfarŷyn-
 eb ar bŷenhîn. Coꝛneit med adaŷ idaŷ ygan y
 bŷenhîn neu ygan y penteulu. Ar eil ygan y 20
 vŷenhînes. artrydyd ygan y diŷteîn. llamyŷ-
 ten dof pop gŷyl vihagel ageiff ef ygan yr
 hebogyd. ancŷyn ageiff yny lety. Seic achoꝛ
 neit med. Ef bieu trayan dirŷy achamlŷŷ
 ac ebediŷ ykynydyon. Athrayan gobŷeu eu 25

merchet. Gyt ar b̄anh̄in ybydant ykynydy
 on ō nadolyc hyt pan elhont yhela ewiget
 yḡanh̄yn. Ō pan elhont y hela y kyntef-
 in hyt ym pen nāuetdyd owei nyt ateb y
 penkynydyr yr neb ae holho. ony odiwedir dū 5
 kalan mei kyn ḡisgā kuaran ytroet de-
 heu. March bitoffeb ageiff ygan yb̄anh̄in.
 ad̄y ran idā ō eb̄an. Pan tygho ypenky-
 nyd : tyget yūyn yḡon ae gyrn ae gynlly-
 uaneu. Pedeir keinhāc kyfreith ageiff ef 10
 ygan pop kynydyr m̄lgi. ac̄ȳth geinhāc
 kyfreith ygan pop kynydyr gellḡon. Ō a y
 penkynydyr yn anreith gan y teulu y b̄anh̄in.
 neu gan ylu. kanet ygōn pan vo iān idā.
 adewiffet eidon ō anreith. Mal yt geiff ! 15
 croen ych kyn ytrydydyd nadolyc ygan y
 d̄istein : iān ȳ idā kaffel croen buch r̄og
 mehefin ahanher mei ygantā. ac̄ onys
 koffa yna : ny cheiff d̄im.

PEnḡāstrāt ageiff croen ych ygayaf 20
 achroen buch yr haf ygan yd̄istein.
 ywneuthur kebystreu y veirch y b̄anh̄in.
 ahynny kyn rannu ycr̄yn r̄og y d̄istein
 ar̄ȳdogyon. Penḡāstrāt ar penkynydyr
 artroedāc nyt eistedant ō̄th paret yneuad. 25

paðb ohonunt ðynteu a ðyr yle. Pengwastra-
 ðt bieu koeffeu pop eidon alather yny gegin.
 ðhalen arodır idað gantunt. Ran deu ði a
 geiff o aryant ygwastryon. Ef bieu hen
 gyfröyau amðs ybænhin ae hen ffröyneu. 5
 Pengwastraðt argwastryon gantað agaf-
 fant yrebolyon góyllt a del yr bænhin otra-
 yan anreith. Ef bieu estynnu pop march a
 rotho ybænhin. ðachebystyr adyry ynteu gan
 pop march. ðc ynteu ageiff pedeir keinhaðc 10
 o pop march eithyr tri. y march arother yr
 effeirat teulu. ðr march arother yr ygnat
 llys. ðr march arother yr croeffaneit. kanys
 röymað troet ygebystyr awneir ðith yðöy
 geill. ac uelly yrodır. Ef ageiff lloneit y llestyr 15
 yd yffo y bænhin ohonað ygan ydistein. ðr
 eil ygan y penteulu. ðr trydyd ygan yvæn-
 hines. Ytir ageiff yn ryd. a march bitoffeb
 ageiff ygan y bænhin. a döy ran idað oı e-
 bian. lle y pengwastraðt argwastryon y 20
 gantað yó ygolofyn nessaf yr bænhin. Pen-
 gwastraðt bieu rannu yr ystableu ac ebıaneu
 ymeirch. Tıayan dıröy achamlöıö ygwastr-
 rodyon ageiff ef. Ef bieu capaneu y bænhııı
 oıbyd cröyn ðithunt. ðe yspardöneu oı bydant 25

eureit neu aryaneit neu euydeit pan dir-
myccer. Bóyt seic achozneit cōrōf ageiff

Gwas yftauell bieu hen ¶ ynyancōyn.

Dillat y bñenhin oll eithyr ytudet ga-
rawys. Ef ageiff y dillat gōely ae vantell 5

ae peis ae grys ae laōdyr ae efcityeu ae hof-
faneu. Nyt oes le dilis yr gōaf yftauell y
ny neuad. kan keidō gōely ybñenhin. Æ
negeffeu awna rōg y neuad ar yftauell.

Y tir ageiff ynryd. Æ ran o aryant y gōest- 10

uaeu. Ef atan gōely y bñenhin. March pñef-

sōyl ageiff ygan y bñenhin. A dōy ran idaō

oꝛ ebzan. O pop anreith awnel yteulu : ef

ageiff ygōarthech kyhyt eu kyrn aceu hyf-

Bard teulu ageiff eidon o pop ¶ kyfarn. 15

anreith ybo ōꝛth ydōyn gyt ar teulu.

Aran gōꝛ mal pop teuluōꝛ arall. Ynteu agan

vnbeñyaeth pñydein racdunt yndyd kat

ac ymlad. Pan archo bard y teyrn : kanet

vn kanu. Pan archo y vñeyr : kanet tri cha- 20

nu. Pan archo y tayaōc : kanet hyt pan

vo blin. Y tir ageiff yn ryd. Æ varch yn pñe-

sōyl ygan y bñenhin. Ar eil kanu agan ny

neuad. kanyf ypenkerd adechreu. Eil nef-

faf yd eisted yr penteulu. Telyn ageiff y 25

gan y bzenhín. Amodúy eur ygan y vzen-
hínes pan rother y sóyd idaó. Ar telyn ny
at byt^h ygantaó. Tard teulu. Costec gó.
Distein bzenhínes. Dyffabú neuad. Dyf-
fabú ystauell. Gwastrábt aubyn. Canhó-
ylyd. Trullyat. Coc. Troedaó. Med-
yd. Sóydú llys. Medyc. Moúbyn ysta-
uell. Gwastrábt aubyn bzenhínes. Y pym-
thec hyn yssyd vn vzeínt. Ac vn vzeínt eu
merchet. Yn farhaet pop vn o hynny y te
lir whe bu awhe vgeínt aryant. Galanas
pop vn ohonunt atelir o whe bu awhe bu
vgeint mu gan trí dzychafel. Ebedú pop
vn o honunt : yó wheugeínt. Awhe vge-
ínt yó gobyr merch pop vn o honunt.
Punt ahanher yny chowyll. Teir punt
yhegbedi. O₂ a merch vn o₂ pymthec hyn.
ynllathut heb rod kenedyl : wech eidon
kyhyt eu kyrn ac eu hyfkyfarn uyd eu he-
gbedi. vn vzeínt ahynny yó merch pop
gó ryd ael yn llathut.

OR a dzyffabú neuad móy no hyt y
vzeich ae wyalen y órth ydúó góedy
yd el ybzenhín yr neuad : o₂ serheir yno.
ny diwygir idaó. O₂ llud y dzyffabú neu y

poſthaſz vn oſ ſóydogyon dan y adnabot y
 myón pan ymyho ⁊ talet pedeir keínhaſc.
 kyfreith yr sóydaſc. ac os pennadur uyd ⁊
 talet yndeudyblyc. Athri buhyn camlóſz
 atal yr bzenhín. lleſtyr aeruyll ywiraſt yr 5
 dzyſſaſz. Diſteín argſallofyeit adygant
 eu góiraſt y leſtyr ydzyſſaſz. Pan rother
 góiraſt yr ebeſtyl ⁊ y dzyſſaſz ae keidſ. Ef
 a ſycha cróyn ygſartheſc alather yny ge-
 gin. ácheínhaſc ageiff ynteu o pop croen 10
 pan ranher. Ef ageiff y tir yn ryd. á march
 bitoffeb ageiff ygan y bzenhín. Ran gſz
 ageiff o aryant ygſeſtuaeu.

Dzyſſaſz yſtauell ageiff y tir yn ryd. á
 march bitoffeb ygan y bzenhín. ágóiraſt 15
 gyfreithaſl ageiff. áe ran o aryant ygſeſtuaeu.

Gſaſtraſt auſyn ageiff kyfróyeu peuny-
 yaſl y bzenhín ae panel. áe pañel ae
 gapan glaſ pan dirmyccer. áe hen pedoleu.
 ae heyrn pedoli. Y tir ageiff ynryd. áeva- 20
 rch pſeſſſyl. Ef adſc march y bzenhín y lety
 ac oe lety. Ef adyeila march y bzenhín pan
 eſcynho aphan diſcynho. Ran gſz ageiff oſ
 ebolyon gſyllt adel o anreith.

Medyc llyſ aeſted yn eil neſſaf yr pente- 25

ulu yny neuad. Ytir ageiff ynryd. Amarch
 p̄ieff̄ōyl ygan y b̄ienh̄in. Yn rat ygōna ef
 medeḡinyaetheu ōrth y teulu agōyr y llys.
 kany eļ cheiff eithyr ydillat gōaetlyt onyt
 o vn oꝛ teir gōeli agheuaōl vyd. Punt agym- 5
 er ef heb ymboꝛth neu naō vgeint ae ym-
 boꝛth oꝛ welī agheuaōl. nyt amgen pan toꝛ-
 her pen dyn hyny weler yremenhyd. Afcōꝛn
 vch creuan pedeir keīnhaōc cota atal oꝛ seīn-
 ha ymyōn kaōc. Afcōꝛn is creuan ⁊ pedeir 10
 keīnhaōc kyfreith atal. Aphan wanher dyn
 yny arch hyny welher y amyfcar. Aphan
 toꝛher vn o petwar poſt coꝛff dyn hyny weler
 ymer. Sef rei ynt ydeu voꝛdōyt ar deu v̄yr-
 ryat. Teir punt yō gōerth pop vn o teir 15
 gōeli hynny.

Trullyat ageiff y tir yn ryd. Amarch bit-
 offeb ygan y b̄ienh̄in. Gōiraōt gyfreitha
 ōl ageiff nyt amgen lloneit ylleſtri ygōaf-
 fanaethwyr ac ōynt yny llys oꝛ cōꝛōf. Ac 20
 eu trayan oꝛ b̄iagaōt. med. Ac eu hanher
 oꝛ b̄iagaōt. Medyd ageiff ytir yn ryd.
 Ae varch p̄ieff̄ōyl ygan y b̄ienh̄in. Ran
 gōꝛ ageiff o aryant ygōestuaeu. Athrayan
 y cōyr adiotter oꝛ gerōyn ved. Kanys y deu 25

parth arennir yn teir ran. ydŷy ran yr neuad. ar tryded yr yftauell.

Coc bieu crŷyn ydeuet ar geifyr ar ŷyn ar mynneu ar lloi. ac amyfcar ygŷarth ec alather alather yny gegin. eithryr refyr ar cledyf biŷweil aa yr poŷthaŷ. Y coc bieu ygŷer ar yŷcei oŷ gegin eithyr gŷer yr eidon auo teir noŷ ar warthec ymaerty. Ytir ageiff yn ryd. ae varch bitoffeb ygan ybŷenhin.

Coŷtecŷ ageiff pedeir keinhŷc o pop dirŷy achamlŷŷ agoller am anoŷtec yny llys. Ran heuyt ageiff am pop kyfran ygan yŷydogyon. Ytir ageiff ageiff yn ryd. ae ran o aryant ygŷeŷtuaeu. ae varch pŷeŷŷyl ygan y bŷenhin. Pan ŷymu ter ymaer biŷweil oe ŷydy: trugeint ageiff ygŷoŷtecŷ ygan yneb adotter ynyle. Croedaŷc bieu eiŷted dan traet y bŷenhin.

Abŷyta o vn dyŷcyl ac ef. Ef aenyn y ganhŷyll gyntaf rac bŷon y bŷenhin ar vŷenhinŷ ŷth uŷyt. ac eiŷŷoes bŷyt ŷeic agŷiraŷt ageiff. kanyt oes gyfed idaŷ. Ytir ageiff ynryd. amarch bitoffeb ygan ybŷenhin. ae ran o aryant ygŷeŷtuaeu.

Sŷydŷl llys a geiff y tir ynryd. Æ varch
 pæffŷyl ygan y bænhiñ. Æ ran o aryant
 ygŷeftuaeu.

DJŷteín bænhînes ageiff y varch pæf-
 ŷyl ygan yvænhiñes. Gyth geínha- 5
 ŷc adaŷ attaw o aryant ygŷeftuaeu. Adŷy
 geínhaŷc agymer ef. Ærei ereill aran rŷg
 Sŷydogyon yr yŷtauell. Ef aued arubyt-
 allyn yr yŷtauell. Ef adyly ar tyŷtu gŷiro-
 deu yr yŷtauell. Adangos y paŷb yle. 10

Mŷŷyn yŷtauell ageiff holl dillat y væn-
 hiñes trŷy y vlŷydyn eithyr ywiŷc ype-
 nyttyo yndi ygaraŷys. Ythir ageiff yn
 ryd Æ march pæffŷyl ygan y vænhiñes.
 Æ henffrŷyneu æ harchenat pan dir- 15
 myccer ageiff. Æ ran o aryant ygŷeftuaeu.

Gŷaŷtraŷt auŷyn bænhînes ageiff y
 tir ynryd æ varch pæffŷyl ygan y væn-
 hiñes. **M**yny bŷynt ygyt yr effeirat teu-
 lu ar diŷteín. ar ygnat llys. bæint llys a 20
 vyd yno kyn boet aŷffen ybænhiñ.

Mær achyghellaŷl bieu kadŷ diffeith
 bænhîñ. Punt ahanher adaŷ yr
 bænhîñ pan ŷyŷtler maeronaeth neu
 gyghelloŷyaeth. Tŷi dyn agynheil ymaer 25

gantaó ygkyfedóch yn neuad ybænhín. Ef
 aran yteu lu pan elhont ar dofreth. Yn
 anreith yd a gan yteulu ar ypetweryd.

Kylch ageiff ar ypetweryd ar tayogeu y-
 bænhín dóy weith yny ulóydyn. Ny byd 5
 penkenedyl maer achyghellaó byth. Ma-
 er bieu kymhell holl dylyet ybænhín hyt
 ybo y vaeroníaeth. Maer achyghellaó ady-
 lyant trayan gobæu merchet ytayogeu.

Athrayan camlyryeu ac ebediweu y tayo- 10
 geu. Athrayan eu hyt pan ffohont oꝝ wlat.

Athrayan eu hyt ac eu bóyt o pop maróty
 tayaó. Maer bieu rannu pop peth. Arig-
 hyll bieu dewis yr bænhín. Oꝝ damweín
 ha yr maer na allo daly tyꝝ kymeret ef y 15

tayaó auynho attaó ulóydyn oꝝ kalan mei
 ygilyd. Amóynhaet ef laeth y tayaó yr haf.

Æ yt ykynhayaf. Æ yꝝ vꝝ vꝝ ygayaf. Aph-
 an el ytayaó yóthaó. gadet idaó pedeir hych

maó abaed. Æ yscrybyl ereill oll. aphedeir 20
 eró gayafar. Æ óyth eró góanhóyn ar. ar

eil ulóydyn ar tryded gónaet uelly. Æ nyt
 yr vn tayaó hagen. Odyna ymboꝝthet yn-

teu ar yr eidaó ehunan teir blyned ereill.

Odyna góaredet ybænhín arnaó o rodí tay 25

aó c idaó yny mod gynt os mýn. Pan gollo
dyn y anreith o gyfreith. y maer ar kyghell-
aó z bieu yr aneired ar enderíged ar dínewyt
ran deu hanher.

Dylyet ykyghellaó z yó kynhal dadleu 5
ybzenhín yny óyd ac yny aóffen. Ef
bieu dodí croes agóahard ym pop dadyl. ar
gled ybzenhín yd eisted ykyghellaó z yny te-
ir góyl arbenhic. os yny gyghelloz yaeth ef
ybyd ybzenhín yn dala llys. Modzóy eur 10
athelyn athaólbózt ageiff ygan ybzenhín
pan el yny fóyd. Yn oes hywel da trayan
byó a maró ytayogeu adoer yr maer ac yr
kyghellaó z. Y deuparth "yr kyghellaó z." ar
trayan yr maer. ar maer arannei. ar kyg- 15
hellaó z adewiffei.

RJghyll ageiff ytir ynryd. a seic o z llys.
Ró g ydóy golofyn y seif tra uóytaho
ybzenhín. kanys ef bieu goglyt yneud
rac tan yna. Góedy bóyt : yffet ynteu gyt 20
ar góaffanaethwyr. Odyna nac eistedet
ac na thrawet ypost nessaf yr bzenhín. Gó-
raó t gyfreithaó l ageiff. nyt amgen lloneit
yllestri y góaffanaethwyr ac óynt yny llys
o z có zó f. ac eu hanher o z bza gó t. ac eu trayan 25

oꝛ med. Ef bieu koescyn pop eidon oꝛ llys.
 Ny byd hyt vcharned. Naðuet dyd kyn kal-
 an gayaf ykeiff ef peif achrys achapan. Athe-
 ir kyfelín llieín o pen elin hyt ymlaen hir
 vrys ywneuthur llaððoꝛ idað. ac ny byd ten 5
 llif ynylaððoꝛ. Ny byd hyt yny dillat na
 myn hyt yg clóm ylaððoꝛ. Kalan maðith
 ykeiff peis achrys amantell allaððoꝛ. Yny
 tri amfer hagen ykeiff penguch. Ef bieu
 rannu róg ybænhín ar maðer ar kyghella- 10
 ðoꝛ. Ef bieu yr yfcub auo dros pen pan ran-
 her yt ytayogeu ffoaðdyr ac eu marð tei.
 Pan adað kyllidus ffoaðdyr yyt heb vedi.
 aphan gaffer ykyffelyp o varð ty: yrighyll
 ageiff ytalareu. Ef ageiff ymehín bðlch ar 15
 emenyn bðlch oꝛ marð tei. ar maen issaf
 oꝛ ureuan ardulín oll ar llínhat ar to nef-
 saf yr dayar oꝛ veiscaðn. ar bðeill ar crym
 aneu ar ier ar góydeu ar katheu. Toꝛth ae
 henllyn ageiff ef ym pop ty ydel idað ar neges 20
 ybænhín. Teir kyfelín auyd yn hyt y billo
 rac y arganuot. Ef ageiff ytarð adel gan
 anreith. Pan vo marð yrighyll: yn truga-
 red ybænhín y byd yr eidað. Oꝛ serheir y
 righyll oe eisted yn dadleu ybænhín: talet 25

idað gogreit eiffin. Achuccóy. Góys righ
yll gan tyfion. neu tarðað ypost teir góeith
ny ellir e góadu onyt tróy lys. Pan wat-
ter hagen : lló ydyn awyffer ary trydyd
o wyr vn vzeint ac ef ae góatta. 5

GOf llys ageiff penneu ygóartheç a
lather nny gegín ae traet eithyr yta
uodeu. y ymbozth ef ae was adað oꝛ llys. Yn
rat ygóna ef góeith yllys oll eithyr tri góe-
ith. kallað. a bóell gynnut aóch lydan. a 10
góayó. Gof llys bieú keinyon kyfedóch.
Ef ageiff pedeir keinhaóc o pop karcharað
ydiotto heyrn yarnað. Ytir ageiff yn ryd.
Góiraót gyfreithaól ageiff oꝛ llys. lloneit
yllestri ygofyer ac óynt nny llys oꝛ cóðf. 15
ar trayan oꝛ med. ar hanher oꝛ bꝛagaót.
Ef yó ytrydydyn ageiff ymessur hónnó. o-
dyna yrighyll. Yndiwethaf y trullyat. Ny
eill neb gof bot yn vn gymhót ar gof llys
heb yganhat. Vn rydit yó ar valu nny velin 20
ar bꝛenhín. Ef bieú gobꝛeu merchet ygof-
eín auóynt ydanað ac ózth y ohen. wheuge-
ínt yó ebedió ygof llys. a wheugeínt yó go-
byr y verch. Punt ahanher yó ychowyll.
Teir punt nny hegóedi. 25

E Poŷthaŷ ageiff ytir yn ryd. Yny kaf-
 tell trachefyn y doŷ ybyd yty. æ ym-
 boŷth ageiff oŷ llys. Pŷen ageiff o pop pŷn
 kynut adel trŷy ypoŷth. Aphŷen heuyt o
 pop bennet. nyt amgen pŷen allo y tyn- 5
 nu æ vn llaŷ heb leŷteir ar gerdet ymeirch
 neu yr ychen. æchyny allo tynnu vn pŷen :
 pŷen eiŷŷoes ageiff. æc nyt mŷyhaŷ. Oŷ i
 moch pŷeidín adel yr poŷth : hŷch ageiff y
 poŷthaŷ. æc ny byd mŷy noc ygallo æ 10
 vn llaŷ ydŷychafel herwyd ygŷyŷ mal
 na bo is ythraet no phen y lín. Oŷ anreith
 warthec adel yr poŷth oŷ byd eidon mŷ kota
 erní. ypoŷthaŷ æ keiff. ær eidon diwethaŷ.
 adel yr poŷth : ef heuyt æ keiff. ær cledyf 15
 biŷweil arefyr oŷ gŷartheŷ alather yny ge-
 gín. Pedeir keínhaŷc ageiff o pop karchar-
 aŷ agarcharer gan iaŷn ynyllys.

R Eit yŷ bot ygŷylyŷ yn vonhedic gŷlat.
 Rkanyŷ idaŷ yd ymdiredir oŷ bŷenhín. 20
 yuŷyt ageiff yn waŷtat yny llys. æc ony
 byd ybŷenhín yny llys : yn gyntaf gŷedy
 ymaer y keiff ef yŷeic. Pop boŷe y keiff ef
 toŷth æ henllyn yny uoŷeuyt. æŷcŷn y
 dyníen ageiff o pop eidon alather yny gegín. 25

ytir ageiff yn ryd. agóisc ageiff ddy weith
yny uldyd yn ygan ybñenhin. ac vn weith
ykeiff escityeu a hoffaneu.

Daer bífweil ageiff y sóyf ar blonec oꝛ
llys. Ef bieu cróyn ygóarthech alather 5
ynygegin a vo teir nos ar warthech ymaer ty.
Ef bieu gobzeu merchet góyr y vaertref. kyt
Sarhao ygóaffanaethwyr ymaer bífweil :
ar eu ffozd órth dóyn neu lyn oꝛ gegín neu oꝛ
vedgell parth ar neuad : nys diwygant idaó. 10
Pan talher ysarhaet : whe bu awheugeínt
aryant atelir idaó. Y alanas atelir owhe bu
awhe vgeínt mu. gan tri dychafel.

Dolyet ypenkerd yó eisted ar gled yr etling.
ytir ageiff yn ryd. Ef adyly kanu yn 15
gyntaf yny neuad. kyfarós neithaó ageiff
nyt amgen pedeir ar hugeínt ygan pop
moꝛóyn pan órhao. ny cheiff díim hagen
ar neithaó gózeic arygaffo gynt da ar ynei-
thaó pan uu uoꝛóyn. Sef uyd penkerd. y 20
bard pan enílló kadeir. Ny eill neb bard er-
chi díim hyt ybo ypenkeirdyaeth ef. heb y
ganhat. onyt bard goꝛwlat uyd. kyt lludyo
y bñenhin rodí da yny gyfoeth hyt ym pen yf-
peit : dígyfreith uyd ypenkerd. Pan vynho 25

y b̄enhín gerd oe góarandaó : kanet y penkerd deu ganu ymod duó. ar trydyd oꝛ penaetheu. Pan vynho y v̄enhines gerd oe góarandaó nny hyftauell. kanet y bard teulu tri chanu yndiffon rac teruyfscu yllys. 5

Reneu gellgı b̄enhín tra vo kayat ylygeit : pedeir arhugeínt atal. Yny growyn : 6yth adeu vgeínt atal. Yny gynllóft : vn ar pymthec aphetwar vgeínt atal. Yny ouer hela : wheugeínt atal. Pan vo k̄yfróys : 10 punt atal. **R**eneu m̄ilgı b̄enhín kyn agorı ylygeit : deudec keínhaó c atal. Yny growyn : pedeir ar hugeínt atal. Yny gynllóft : 6yth a deugeínt atal. Yny ouer hela : vn ar pymthec aphetwar vgeínt. atal. Pan vo kyfróys. punt 15 atal. **U**n werth yó gellgı b̄eyr amilgı b̄enhín. **S**ef atal milgı b̄eyr : hanher kyfreith gellgı b̄eyr gogyfoet ac ef. **P**yryó bynhac vo ken eu tayaó c kyn agorı ylygeit : keínhaó cotta atal. Yny growyn : dóy geínhaó cotta 20 atal. Yny gynllóft : teir keínhaó cotta atal. Pan ellygher ynryd : pedeir keínhaó cotta atal. **K**ostaó c kyn boet b̄enhín bieíffo. nythal eithyr pedeir keínhaó cotta. Os bugeilgı uyd : eidon taladóy atal. ac ot amheuír yuot uelly : 25

tyget yperchennaŵc achymydaŵc uch ydŵs,
 ac arall is ydŵs raculaenu yr yscrybyl yboze.
 achadŵ yr olyeit ydŵwedyd. **Y** neb adiotto llygat
 gellgi bŵenhŵn neu atoŵho yloŵcŵn : talet pe-
 deir keŵnhaŵc kyfreith yg kyfeir pop buch atal 5
 ho y ki. **K**i kallaŵued oŵ lledir pellach naŵ kam
 yŵŵth ydŵs : ny thelir. Oŵ lledir ynteu o vyŵn y
 naŵkam : pedeir ar hugeŵnt atal. **D**yt oes werth
 kyfreith ar vitheiat : po peth ny bo gŵerth ky-
 freith arnaŵ. damdŵg ageffir ymdanaŵ. 10

Pŵy bynhac adŵfnydyo kyllaic bŵenhŵn :
 talet tri buhyn camlŵŵ yr bŵenhŵn. karŵ :
 ych atal. Ewic : buch atal. Deu dec golŵyth bŵe-
 inhŵaŵl auyd yg kyllaic bŵenhŵn. Tauaŵt. a
 thri golŵyth oŵ mynŵgyl. kymhibeu. Callon. 15
 Deulŵyn. Jar. Tumon. hydgyllen. herŵth. auu.
 Tŵi buhyn camlŵŵ atelir dŵos pop ~~vŵ~~ golŵyth
 Sef atelir dŵos gyllaic bŵenhŵn pan gyfrifer pop
 camlŵŵ : deu vgeŵn mu. Ny byd golŵython bŵe-
 ŵnyaŵl yn hyd bŵenhŵnŵl namyn oŵyl giric hyt 20
 galan racuyr. Ac ny byd kyllaic ynteu. onyt tra
 vo y golŵython bŵeŵnhaŵl yndaŵ. Oŵ lledir ka-
 rŵ bŵenhŵn yn tref bŵeyr yboze : katwet ybŵeyr
 ef yn gyfan hyt hanher dyd. Ac ony doant yky-
 nydyon yna. paret ybŵeyr bligyaŵ yr hyd allithaŵ 25

y kón oꝛ kic. Aðyget atref y kón ar croen ar afu
 ar wharthaḡ ol. Ac ony doant ykynydyon y
 nos honno : mōynhaet ef ykic. Achatwet y
 kón ar croen yr kynydyon. Oꝛ lledir y karó y
 am hanher dyd : katwet y bæyr ef yn gyfan 5
 hyt ynos. Ac ony doant y kynydyon yna : mō-
 ynhaet y bæyr hōnnó mal yr hōn gynt. Oꝛ
 lledir hyt nos yn tref bæyr : tannet y vantell
 arnaḡ. A chatwet yn gyfan ef hyt yboꝛe. Ac o-
 ny doant ykynydyon yna : bit vn vꝛeint hōn- 10
 nō a rei gynt. Oꝛ byd hela gellgōn y ḡꝛ ryd :
 arhoet ef yboꝛe hyny ollygho ykynydyon y
 bænhín eu kón teir gōeith. Ac o dyna gollyg-
 et ynteu. Þōy bynhac alatho hyd ar tīr dyn
 arall : rodet wharthaḡ yperchennaḡc ytīr. o 15
 nyt hyd bænhín uyd. kany byd wharthaḡ
 tīr yn hyd bænhín. Oꝛ gōyl ffoꝛdaḡl bōyftuīl
 yar ffoꝛd ymyōn ffoꝛest bænhín : byryet ergyt
 idaḡ os myn. Ac os medyr : ymlynet trae gōe-
 lo. Ac oꝛ pan el ydan yolḡc : gadet ehunan. 20

HYt hyn gan ganhat duḡ kyfreitheu
 llys rytraethaffam. weithon gann
 boꝛth ygogonedus arglōyd ieffu !
 grīft : kyfreitheu gōlat adangoffōn. 24

ac yn gyntaf teir colofyn kyfreith. nyt amgen. Naó affeith galanas. a naó affeith tan. a naó affeith llediat.

Ryntaf o naó affeith galanas. yó tauaótrudyaeth nyt amgen menegi ylle ybo y 5
neb alather yr neb ae llatho. Eil yó rodi kyghoꝛ
ylad ydyn. Tꝛydyd yó kyt fynhyaó ac ef am y
lad. Petweryd yó discóyl. Pymhet yó canhy-
mdeith yllofrud. Whechet yó kyrchu y tref.
Seithuet yó ardóyaó. Gythuet yó bot yn poꝛth- 10
oꝛdóy. Naóuet yó góelet ylad gan y odef. Dꝛos
pop vn oꝛ tꝛi kyntaf : yrodír naó vgeínt aryant
alló canhóꝛ ywadu góaet. Dꝛos pop vn oꝛ tꝛi
ereill : yrodír deu naó vgeínt aryant alló deu
canhóꝛ. Dꝛos pop vn oꝛ tꝛi diwethaf ytelír tꝛi 15
naó vgeínt aryant alló trychanhóꝛ ydiwat
góaet. **U**neb awatto coet amaes : rodet ló deg
wyr adeu vgeínt heb gaeth aheb alltut. Athꝛi
o honunt yndiofredaóꝛ o varchogaeth allieín
agóꝛeic. **U**neb aadefho llofrudyaeth : talet ef 20
ae genedyl sarhaet ydyn alather yn gyntaf.
ae alanas. ac yn gyntaf ytal y llofrud sarhaet
y dyn lladedic y tat ae vam ae vꝛodyr ae whioꝛyd.
ac os góꝛeigaóꝛ uyd : ywreic ageíff trayan y far-
haet ygan yrei hynny. Tꝛayan hagen yr alanas 25

adaó ar y llofrud ae tat ae vam ae viodyr ae chwi-
 oıyd yn wahanredaól yóıth ygenedyl. Traıyan
 ylllofrud elchóyl arennır yn teir ran. Y trayan
 ar y llofrud ehunan. Ar dóy ran ar ytat ar vam
 ar bıodyr ar chwıoıyd. Ac oı góyr hynny y tal 5
 pop vn gymeınt ae gııyd. Ac uelly ygóıaged.
 Ac ny thal vn wreıc móy no hanher ran góı.
 Ar trayan hónnó atelır y tat a mam y lladedıc
 ae gyt etıuedyon megys ysarhaet. Y dóy ran
 adodet ar ygenedyl ˆ arennır yn teir ran. Ac 10
 o hynny y dóy ran atal kenedyl ytat. Ar tryded
 atal kenedyl y vam. Y kyfryó achoed kenedyl
 atalhont alanas ygıt ar llofrud ˆ yr vn ryó a-
 choed ae kymerant oparth ylladedıc oı goıhen-
 gaó hyt ygoıchaó. Tal hyn yd enwir naó rad 15
 kenedyl adylyant talu galanas ae chymryt.
 Ac eu haelodeu. Kyntaf oı naó rad yó tat a mam
 ylllofrud neu y lladedıc. Eıl yó bıaót awhaer. Traı-
 dyd yó hentat. Petweryd yó Goıhentat. Pym-
 het yó kefynderó. Whechet yó kyferderó. Seıth- 20
 uet yó keıfyn. Gythuet yó goıcheıfyn. Naóuet
 yó goıchaó. Aelodeu y gradeu ynt ˆ neı ac ewy-
 thyr ylllofrud neu ylladedıc. Neı yó ˆ mab bıa-
 ót neu vab whaer. neu gefynderó. "neu gyfer-
 deró" neu gyfnıtheró. Ewythyr yó. bıaót tat 25

neu vam. neu y hentat neu y henuam. neu y
 ozhentat neu y ozhenuam. Allyma mal ymae
 meint ran pop vn oꝛ rei hynny oll yn talu gal-
 anas neu yny chymryt. Yneb auo nes ygeren-
 hyd o vn ach yr llofrud neu yrlladedic noꝛ llall: 5
 deu kymeint atal neu agymer ar llall. ac uelly
 am paob oꝛ feith rad diwethaf. ac aelodeu yr
 holl radeu. Etíued yllofrud neu y lladedic ny dy-
 lyant talu dí m nae gymryt tros alanas. kan-
 ys ran yneb atalóys móy no neb arall: a seif dío- 10
 ftaó ef ae etíuedyón. ac eu pꝛyder aperthyn y
 vot arnaó. Pꝛyder etíued ylladedic auyd aryre-
 ení ae gyt etíuedyón. kanys trayan galanas
 agymerant. Ac o byd neb ogenedyl yllofrud
 neu y lladedicyn dyn eglóyffic róymedic o vꝛdeu 15
 kyffegredic. neu yg kreuyd. neu glafóꝛ. neu uut.
 neu ynuyt. ny thal ac ny chymer dí m o alanas.
 ny dilyant óy wneuthur díal am dyn alather
 Na góneuthur díal arnunt óynteu ny dilyir.
 ac ny ellir kymhell y kyfryó tróy neb kyfreith 20
 ytalú dí m. nae gymryt nys dilyant.

O Naó affeith tan kyntaf yó kyghoꝛu llofcí
 yty. Eil yó duunaó am y llofc. Tꝛydyd yó
 yó mynet y lofcí. Petweryd yó ymdóyn yró-
 yll. Pymhet yó llad ytan. Whechet yó keiffaó 25

¶ dylóyf.

Seithuet yó whythu y tan hyny enynho. Gythuet yó enynnu y peth y llofcer ac ef. Naóuet yó góelet y llofc gan yodef. Y neb awatto vn oꝛ naó affeith hyn ⁊ rodet ló deg wyr adeu vgeínt heb gaeth aheb alltut. 5

RYntaf o naó affeith llediat yó syllu tó-
yll acheiffaó ketymdeith. Eil yó duun-
aó am yllediat. Tãdyd yó rodi bóyllóã. Pet-
weryd yó ymdóyn ybóyt yny getymdeithas.
Pymhet yó róygaó y buarth neu toꝛri yty. 10
Seithuet yó kychwynu y llediat oe le a cher-
det dyd neu nos gantaó. ~~Gy~~ Seithuet yó
bot yn gyfarwyd ac yntrofcóydóꝛ ar yllediat.
Gythuet yó kyfrannu ar lladion. Naóuet yó
góelet y llediat. Æ gelu yr gobyr neu y pã 15
nu yr góerth. Y neb awatto vn oꝛ naó affeith
hyn ⁊ rodet ló deg wyr a deu vgeínt heb gaeth
aheb alltut.

DAó nyn adygant eu tyftolyaeth gan gre-
du pop vn o honunt ar wahan óãth y ló. 20
arglóyd róg ydeu óꝛ oꝛ dadyl a adefynt yry-
uot geir y vãon ef. Ac na bei gyfrannaóꝛ yn
teu oꝛ dadyl. Ac na bydynt vn dull. Abat róg
ydeu vanach ar dãós ykoꝛ. Tat róg ydeu vab-
gan dodí ylaó ar pen ymab ydycco y tyftoly 25

aeth yny erbyn. Adywedut val hyn. Myn
 du6 ygr6 am crebyfi yn tat itti. Athitheu
 yn vab imi. g6ir adywedafi yrochw1. Bla6=
 d61 am y varn6ys gynt o1 byd ydeu dyn y
 barn6yt udunt yn amryffon am y varn. A 5
 Mach am y vechniaeth ot adef ran ag6adu
 ran arall. Effeirat r6g ydeu dyn pl6yf o tyf-
 tolyaeth atyfter ida6. Mo16yn am y mo16yn-
 da6t. os ygr6 y rother ida6 adyweit nat oed
 vo16yn h1 yr d6yn yia6n aedylyet. Neu o1 10
 treiffir ar g61 ae treiffo yndywedut nat oed
 uo16yn h1. credad6y y6 tyftolyaeth yuo16yn
 yny erbyn. Bugeil trefgo1d am y uugeily-
 aeth o1 llad ll6dyn y llall. LLeidyr diobeith
 am ygytleidyr pan dyccer yr groc. kanys 15
 credad6y uyd yeir ar y getymdeithon ac am
 yda adycco. heb greir. Ac ny dylir diuetha
 ygetymdeith yr yeir ef namyn y uot ynlei-
 dyr g6erth. Credad6y heuyt uyd amot61
 yny amot. Ac uelly heuyt. credad6y uyd ma 20
 nac g61 a wnel dogyn vanac. A Roda6dyr a
 gredir ar y da arotho. Ac yna ydywedir. nyt
 oes rod onyt ovod

Lla6 dyn ae troet ae lygat ae weus ae
 gluft gan goll1 yglybot ae tr6yn : 25

whe bu awhe vgeint aryant yó góerth pop
 vn ohonunt. Oꝛ trychir cluft dyn oll ym de-
 ith. Achlybot oꝛ dyn arnaó mal kynt : dóy
 uu a deū vgeint aryant atal. **K**eilleu vn
 werth ynt ar aelodeu vꝛy oll. **G**auaó ehu 5
 nan. kymeint yó ywerth ar saól aelaót a
 ríóyt hyt hyn. holl aelodeu dyn pan gyf-
 ríffer ygyt : óyth punt apheetwar vgeint
 punt atalant. **B**ys dyn : buch ac vgeint
 aryant atal. **G**óerth yuaót : dóy uu adeu 10
 vgeint aryant. **F**wín dyn : dec ar hugeint
 aryant atal. **G**óerth ykygóng eithaf : whe-
 ch ar hugeint aryant aꝥal a dímei athray
 an dímei. **G**óerth y kygóng perued : dec
 adeu vgeint adímei adeuparth dímei. 15
Góerth y kygóng neffaf : petwar vgeint
 aryant. **R**acdant dyn : pedeir ar hugeint
 aryant gan trí dꝛychafel atal. aphan taler
 racdant : góerth creith go gyfarch a telir
 gantaó. **F**ildant : dec adeu vgeint atal. 20
PEdeir ar hugeint aryant yó góerth
 góæt dyn. kanyt teilóng bot góerth
 góæt dyn yn gyfuch agóerth góæt duó.
 kyt bei góir dyn ef : góir duó oed ac ny
 phechóys yny gnaót. **T**eir creith gogyf- 25

arch yffyd ar dyn. creith aróyneb dyn : whe
 ugeint atal. Creith ar gefyn yllaó deheu :
 trugeint atal. Creith ar gefyn y troet deheu :
 dec arhugeint atal. Góerth amrant dyn
 hyt ybo ybleó erní : keínhaó kyfreith atal. 5
 pop blewyn : oí tyrr dím ohení : góerth cre-
 ith ogyfarch atelir yna.

SEf yó meint galanas maer neu gyg-
 Shellaó : naó mu anaó vgeint mu
 gan trí dychafel. Sarhaet pop vn o hon- 10
 unt yó naó mu anaó vgeint aryant. Punt
 yó ebedíó pop vn o honunt. Punt yó gobyr
 merch pop vn. Atheir punt yó ychowyll.
 a seith punt yhegóedi. Oí a merch maer !
 neu gyghellaó neu vn o arbenhıgyon llys 15
 yn llathıut heb rod kenedyl : naó eidon ky-
 hyt eu kyrn ac eu hyfcyfarn uyd eu hegóedi.
 Pedeir bu apfetwar vgeint aryant yó sar-
 haet teuluó bzenhın os o hynny yd ymar-
 deló. Geir bu atelir ynsarhaet teuluó bze- 20
 yr. nyt amgen trí buhyn tal beınc.

Galanas penkenedyl : trí naó mu athıı
 naó vgeın mu gan trí dychafel. yny
 sarhaet ytelir trí naó mu athıı naó vge-
 int aryant. Galanas vn o aelodeu pen ke 25
 nedyl :

nyt amgen y gar. Atelir o nað mu a nað vge-
 ínt mu gan trí dŷchafel. Yny farhaet y
 keiff nað mu a nað vgeínt aryant. Galan-
 nas bæyr diffóyd owhe bu awhe vgeínt
 mu gan trí dŷchafel ytelir. Y Sarhaet ate- 5
 lir o whe bu awhe vgeínt aryant. Galan-
 as bonhedic canhóynaól atelir o teir bu a
 thri vgeínt mu gan trí dŷchafel. Y Sarha-
 et atelir o teir bu athri vgeínt aryant. ky
 mro vam tat vyd bonhedic canhóynaól. 10
 heb gaeth a heb alltut a heb ledach yndað.
 Os góŷ bæyr auyd bonhedic canhóynaól
 pan lather : whe bu ageiff ybæyr oŷ alanaf
 ygan yllofrud. Ur bænhín ydað trayan pop
 galanas. kanys ið ef bieu kymhell y lle ny 15
 allo kenedyl gymhell. ac agaffer o da oŷ !
 pŷyt ygilyd yr llofrud : ybænhín bieíuyd.
 Galanas tayaóŷ bænhín atelir o teir bu a
 thri vgeín mu gan trí dŷchafel. Y Sarhaet
 yó teir bu athri vgeínt aryant. Galanas 20
 tayaóŷ bæyr : hanheraóŷ uyd ar alanas tay-
 aóŷ bænhín. ac uelly y sarhaet. Galanas
 alltut bænhín : atelir o teir bu athri vge-
 ín mu o heb dŷchafel. Y Sarhaet yó teir bu
 heb ychwanec. Galanas alltut bæyr : han- 25

heraŵc uýd ar alanas alltut bŷenhín. Galan-
as alltut tayaŵc: hanheraŵc uyd ar alanas
alltut bŷeyr. Ac uelly ebyd eu sarhaedeu.

E Neb agníthyo dyn: talet ysarhaet yn
gyntaf. kanys dŷychaf agoffot yŵ sar- 5
haet pop dyn. A cheínhaŵc dŷos pop blewyn
bonwyn a tynher oe pen. A cheínhaŵc dŷos
pop bys ael yny pen. Aphedeir ar hugeínt
dŷos ygballt taldŷoch. Dewiffet paŵb yvŷe-
ínt: ae ŷŷth vŷeínt ypenkenedyl. Ae ŷŷth 10
vŷeínt ytat. Ae ŷŷth vŷeínt ysŷyd. Pŷvnt
a hanher yŵ gŷerth kaeth teledŷ oŷ henuyd
oŷ tu dŷaŵ yr moŷ. Oŷ byd anafus hagen neu
ryhen neu ryŷeuanŷ nyt amgen no llei noc
vgeín mlŷyd: punt atal. Oŷ henuyd oŷ tu 15
yma yr moŷ heuyt: punt atal. kanys ehun-
nan a lygrŷys yvŷeínt o vynet yn gyfloc
gŷŷ oe vod. Oŷ tereu dyn ryd dyn kaeth:
talet idaŵ deudec keínhaŵc. wech dŷos teir
kyfelín ovŷethyn gŷyn tal pentan ywne- 20
uthur peis idaŵ ŷŷth lad eithín. Teir dŷos
laŵdŷŷ. Vn dŷos kuaraneu adyrnu oleu.
Vn dŷos ŷdyf neu dŷos uŷell os koetŷŷ vyd.
Vn dŷos raff deudec kyfelínnyaŵc. Oŷ tereu
dyn kaeth dyn ryd. Jaŵn yŵ trychu yllaŵ 25

deheu idaó neu talet arglôyd ykaeth farhaet ydyn. Daóð kaeth yó : hyt ybyryo ykryman. Y neb a gyttyo agózeic kaeth heb ganhat y harglôyd : talet deudec keínhaóç y arglôyd ygaeth dros pop kyt. Y neb au eíchocco y 5 gózeic kaeth auo ar gyfloc : rodet arall nyny lle hyt pan agho. Ac yna paret ef yr etíued ac aet ygaeth yfle. Ac os byd maró yar yr etíued : talet yneb ae beichoges ygóerth kyfreith oe harglôyd. Pop dyn ageiff dzychaf- 10 el nyny alanas ac nyny Sarhaet eithyr alltut. yr vgeínheu atelir ygyt ar góartheç uyd y dzychafaleu. Sarhaet gózeic kaeth : deudec keínhaóç atal. Ac os góenígaóç uyd nyt el nac ynraó nac ymreuan : pedeir ar hugeínt 15 vyd y Sarhaet. Yneb awnel kynllóyn : yn deudyblyc ytal galanas ydyn alatho. Adeu dec mu diróy yndeudyblyc atal yr bzenhín Yneb awatto kynllóyn neu uurdózn neu gyrch kyhoedaóç : rodet ló deg wyr adeu vge- 20 ínt heb gaeth aheb alltut. Ny ellir kyrch kyhoedaóç o lei no naówyr.

LLys bieu teruynu. Agóedy llys : llan. a góedy llan bzeínt. a góedy bzeínt : kynwarchadó. ar diffeith. ty ac odyndy acyfcubaóç 25

yó kynwarchadó. Oꝛ tyf kynhen róꝝ dóy tref
 vn vꝛeínt am teruyn: góyꝛda ybꝛenhín bꝛ-
 eu teruynu hónnó os góybydant. Ac oꝛbyd
 petrus gantunt óy: dylýedogyon ytír bieu
 tygu opaó b y vꝛeꝛ teruyn. Ac ody na rannent 5
 eu hamrysson yn deu hanher yrydunt. **H**yt
 teruynho tref ar yllall: ny dylý dóyn rantír
 yóꝛthi. Hanher punt adaó yr bꝛenhín pan
 teruynher tír róꝝ dóy tref. Pedeir arhugeínt
 adaó yr bꝛaótwyr pan dycco kyfreith tirydyn. 10
 Hanher punt adaó yr bꝛenhín o pop rantír i
 pan y heftynho.

Ual hyn ydymlycceir dadleu tír adayar.
 Yr haólóꝛ bieu dangos y haó. Ac ody na yr
 amdiffynnóꝛ yamdiffyn. Agóedy hynny hen- 15
 aduryeit gólat bieu kytýstyryaó yn garedic
 póy o honunt yffyd ar y íaón. póy nyt ytíó.
 Agóedy darffo hynny yr henaduryeit racreith-
 aó eu synhóyꝛ. Achadarnhau eu dull tróy tóg.
 yna ydylý ybꝛaótwyr mynet ar lleilltu. Abar- 20
 nu herwyd dull yr henaduryeit. adangos yr
 bꝛenhín yr hyn a varnont. Ahónnó yó deturyt
 gólat góedy amdiffyn. **P**an dechꝛeuher kyn-
 hen am teruynu tired neu trefyd. os yróꝝ tír
 yllýs athír yllan wlat y dechꝛeuír: llylly ater 25

ateruyna. Os yrŏg tŏr ywlat athŏr eglŏys y
 eglŏys ateruynha. Os yrŏg kytetiuedyon :
 bŏieŏnt ateruynha. Os yrŏg tŏr kyfanhed athŏr
 diffeith : kynwarchadŏ ateruynha. Adeil ac ar-
 adŏy yŏ kyfanhed. **P**an teruynha llys : Maer 5
 a chyghellaŏŏ bŏieu dangos ytheruynŏu dŏof-
 ti. Os eglŏys : bagyl ac euegyl.

A Neb auynho kyffroi haŏl am tŏr^o ac ach
 ac etuyryt : kyffroet yn vn ŏŏ deu naŏ
 vetdyd. **A**e naŏuetdyd racuyr ae naŏuetdyd 10
 mei. kanys kyt kyffroer yryŏ haŏl honno :
 ymaes ŏ vn ŏŏ dydyeu hynny : ny thyccya.

Yneb aholho tŏr yn naŏuettyd racuyr : bŏa
 ŏt ageiff ŏ honaŏ kyn naŏuet mei. **A**c ony
 cheiff bŏaŏt yna : holet yn naŏuetdyd mei 15
 elchŏyl ŏŏ myn erlyn kyfreith. **A**c odyna
 agoŏet uyd kyfreith idaŏ pan ymynho ybŏe.

GR₁ datanhud tŏr yffyd : datanhud karr.
Adatanhud beich. **A**datanhud eredŏc.
 yneb y barner datanhud beich idaŏ : tŏri dieu 20
 atheir nof goŏffowys yn dihaŏl ageiff. **A**c y
 ny trydydyd ydyry atteb. **A**c yny naŏuet-
 dyd barn. **Y**neb ybarnher datanhud karr
 idaŏ : pump nieu aphymp nos goŏffowyf
 ageiff. **A**c yny pymhet dyd atteb. **A**c yny 25

priodaŵ agynhalyo tŷr yny herbyn.

TEIR gŵeith yrennŷr tŷr rŵg bŷodoŷyon.
 yn gyntaf rŵg bŷodyr. Odyna rŵg ke-
 uyndyrŵ. Tŷydedweith rŵg kyferdyrŵ. Ody
 na nyt oes prŷaŵt ran ar tŷr. Pan ranho ŷ 5
 bŷodyr tref eu tat yrydunt. y ieu haf ageiff
 yr eiŷfydyn arbenhic ac ŷyth erŵ. ar trefneu
 oll. ar gallaŵ ar uŵell gynnud ar cŵlltyr.
 kany eill tat nac eu rodŷ nac eu kymynnu
 onyt yr mab ieu haf. ŷachyn gŵyŷtler nydy- 10
 gŷydant byth. Odyna kymeret pop bŷaŵt
 eiŷfydyn arbenhic ac ŷyth erŵ. Ar mab ieu-
 haf aran. ŷac o hyn haf y hyn haf bieu dewis
 Dy dily neb gofyn atran: onyt yneb ny chŷ
 afaŷ dewis. kanyt oes warthal gan dewis. 15

OR gomed dyn teir gŵys o pleit ybŷen-
 hin am tŷr onyt maŵ aghen aellud.
 ytŷr arodŷr yr neb ae holho. Oŷ daŵ ynteu
 ŷath yr eil wys neu ŷath ytryded. gŷathebet
 am y tŷr os iaŵn idaŵ. Athalet trŷ buhyn cam- 20
 lŷr yr bŷenhin am omed gŵys. Yneb atalo
 gobyr eŷtyn am tŷr: ny thal hŷonnŵ ebedŷ
 gan iaŵn. Pŷy bynhac ahgynhalyo tŷr teir
 oes gŷyr yn vn wlat yn vn wlat ar dilyedo-
 gyon. oes tat ahentat agoŷhentat heb haŵl 25

aheb arhaŵl. heb lofc ty heb toŵr aradyr. ny
 ŵrthebír udunt ŵyth oŵ tŵr hŵnnŵ kan ry-
 gayŵys kyfreith yrydunt. **R**ŵy bynhac
 aholho tŵr o ach ac etrif. reit yŵyhen adur
 yeit gŵlat tygu yrach kyn gŵarandaŵ y 5
 haŵl. **O**ŵ keis dyn ran o tŵr gan ygenedyl
 gŵedy hir alltuded : rodet wheugeint yg
 gobyr gŵarchadŵ oŵ canhadant ran idaŵ.
Ytŵr arotho ybŵenhín ydyn gan iaŵn :
 nys attŵc yneb ae gŵledycho gŵedy ef. 10
Pŵy bynhac aodefho rodŵ tref y tat yny
 ŵyd yarall heb lud a heb wahard : nys keiff
 tra vo byŵ. **P**ŵy bynhac aholho tŵr oŵ dŵc
 yach ar gogeil mŵy no their gŵeith. colledic
 uyd oe haŵl. **O**ŵ gŵneir eglŵys ar tayaŵc 15
 tref gan ganhat ybŵenhín ae bot yn goŵf-
 lan hŵ. ac effeirat yn efferennu yndŵ. ryd
 yyd ytref honno o hynno o hynny allan.
Oŵ kymer tayaŵc mab bŵeyr ar vaeth gan
 ganhat yarglŵyd : kyfrannaŵc uyd y mab 20
 hŵnnŵ ar tref tat y tayaŵc mal vn oe veibon
 ehunan. **P**ŵp tŵr kyt adylyŵr ygynhal allŵ
 ac a da. ac ar nys kynhalyo : collet yran. Gŵe-
 dy yranher ytŵr hagen. ny dyly neb talu !
 dŵos ygilyd. ŵynt adylyant hagen ac eu llŵ 25

kynhal o pop vn gan ygilyd o2 b2odyr ar kefyndyr6 ar kyferdyr6. Ar tir agollo vn o2 rei hynny o eisseu ll6 yrei ereill : enllent ida6. o gyferdyr6 allan ny dyly neb kad6 ran y gilyd nac ae l6 nac ae da.

5

P6y bynhac awnel b2at argl6yd neu awnel kynll6ynl : ef a gyll tref ytat. ac o2 keffir : eneiuadeu uyd. Ony cheffir ynteu amynnu kymot o hona6 ac argl6yd ac achenedyl : tal deu dyblyc ada6 arna6 odir6y agalanas. ac o2 kyrch lys ypap ady- uot llythyr ypap ganta6 a dangos yrydhau o2 pap. tref ytat ageiff. T2ydyd acha6s y kyll dyn tref ytat. o enkil o hona6 y62th ytir heb ganhat ac na allo godef y beich ar g6assanaeth a vo arna6.

10

15

Dycheiff neb tir ygyt etfued megys y via6t neu ygefnyder6 neu ygyferder6. gan yofyn tr6y yr h6n a vei var6 o honunt heb etfued ida6 ogo2ff. namyn gan y ofyn tr6y vn oe ryeni aryffe1 perchenna6c ytir h6n- n6 hyt var6 ae tat ae hentat ae go2hentat ac uelly ykeiff ytir os ef auyd neffaf kar yrmar6. G6edy ranho b2odyr tref eu tat yry- dunt. o2 byd mar6 vn o honunt heb etfued

20

25

o gozff neu gytetlued hyt geifyn : y brenhin
 auyd etlued oꝛ tŷr hōnnō. **T**ri ryō put yffyd
 ar tŷr. vn yō gobyr gōarchadō. Eil yō da a-
 rother yachweccau tŷr neu y vŷeint. **T**ŷy-
 dyd yō llafur kyfreithaōl awnelher ar y tŷr 5
 ybo gōell ytŷr yrdaō. **D**y dylŷ neb gofyn atran
 onyt yneb ny chafas dewis. kany chygein
 gōarthal gōarthal gan dewis.

Teir etluedyaeth kyfreithaōl yffyd : ac a
 trigyant yn dilis yr etluedyon. vn yō etlued- 10
 yaeth trōy dylŷet o pleit ryenī. Eil yō etlued-
 yaeth trōy amot kyfreithaōl ygan yperch-
 ennaōc yr gōerth. **T**ŷydyd yō. amot kyfre-
 ithaōl etluedyaeth agaffer trōy amot kyf-
 reithaōl o vod yperchennaōc heb werth. 15

Otri mod yd holŷr tŷr adayar. o gamwerefscyn.
 ac o datanhud. ac o ach ac etrif. kyny thyccyo
 gofyn tŷr oꝛ mod kyntaf nac oꝛ eil. ny byd
 hōyrach no chynt y keffir oꝛ trydyd.

Tri chamwerefscyn yffyd : gōwerefscyn yn er- 20
 byn yperchennaōc oe anuod a heb vŷaōt.
 Neu werefscyn trōy yperchennaōc ac yn
 erbyn y etlued oe anuod aheb vŷaōt. Neu
 werefscyn trōy wercheitwat ac yn erbyn y
 ŷaōn dylŷedaōc oe anuod a heb varn. Perch- 25

ennaōc yó yneb auo yn medu y dylyet dilis.
 Góercheitwat yó yneb auo yn kynhal neu yn
 góarchadó dylyet dyn arall. **T**ri ryó v̄aéint
 yffyd: b̄aéint anyanaól. ab̄aéint t̄ir. a b̄aéint
 sóyd. **T**ri ph̄riodolder yffyd ypop dyn: ryó. 5
 ab̄aéint. ac et̄iuedyaeth. Et̄iuedyaeth hagen
 herwyd b̄aéint. b̄aéint herwyd ryó. ryó her-
 wyd ygóahan auyd róg dynyon herwyd kyf-
 reith. megys ygóahan auyd róg b̄aenhín a
 b̄aeyr. ac yróg góa a góāeic. ahynaf āieuhaf. 10
PEdeir rantir auyd nny tref ytalher góest-
 ua b̄aenhín o hení. Deu naó troetued a
 uyd yn hyt góyalen hywel da. a deu naó llath-
 en yhonno auyd yn hyt yr eró. adóy lathen
 let. Deudec eró atrychant yhonno auyd nny 15
 rantir róg róyd adyr̄ys a choet amaes a gólyp
 asych eithyr yr ōāuot tref. ac o rantired hyn-
 ny ygelwir amhínogyon t̄ir yg kyfreith.
Tri góybydyeit yffyd am t̄ir. henaduryeit
 gólat yóybot ach ac etrif y dóyn dyn ar dyly- 20
 et otir adayar. Eil yó góa o pop rantir ōatref
 honno yó amhínogyon t̄ir yóybot kyfran
 róg kenedyl acharant. T̄aydyd yó pan vo am-
 ryffson róg dóy tref vn v̄aéint. Meiri achyg-
 hellozyon a r̄ighylleit b̄ieu kadó teruyneu. 25

kanys b̄enhin b̄ieu teruynneu. Teir tref
 ar dec adyly bot ym pop maenaŷ. Ar tryded
 ar dec oŷ rei hynny uyd yr oŷuot tref. Tref-
 ryd s̄ydaŷc a thref ryd diff̄oyd. pedeir rantir
 auyd ym pop tref. yteir yn gyfanhed. Ar pet- 5
 wared yn poŷua yr teir rantir. Teir rantir
 auyd yny tayaŷc tref. ym pop vn oŷd̄oy y byd
 tri thayaŷc. ar tryded ynpoŷua yrd̄oy. Seith
 tref auyd yny vaenaŷ oŷ tayaŷc trefyd.

Y neb atoŷho teruyn ar tirdyn arall : talet 10
 tri buhyn caml̄oŷ yr b̄enhin aḡonaet yter-
 uyn yngyŷtal achynt. Dyt teruyn p̄aif a
 uon engiryaŷl r̄og deu kymh̄ot onyt yny hen-
 gyrrynt. Groefuaen ŷef yŷ h̄onn̄o maen
 ffin neu p̄ren ffin neu peth arall enwedic a 15
 vo yn kad̄o ffin : wheugeint atal. Y neb atoŷ-
 ho ffin auo r̄og d̄oy tref. neu aartho p̄aiffoŷd.
 wheugeint atal yr b̄enhin. a ḡonaet y ter-
 uyn yngyŷtal achynt. Q effur tir r̄og d̄oy
 tref of oŷ tir ybyd : ḡoŷhyt ahanher. R̄og d̄oy 20
 rantir : pedeir troetued. R̄og d̄oy er̄o : d̄oy
 ḡoys. Q effur p̄aiffoŷd b̄enhin : deudec troet-
 ued. Y neb agynhalyo dan vn āirgl̄oyd deu
 tir : talet y ebediŷ oŷ m̄oŷhaf yv̄zeint.

Q Effur ḡoestua b̄enhin o pop tref ytaler 25

gŵestua brenhîn o honel. Pŵn march o vlaŵt
 gŵenith ac ych a feith dŵefa o geirch vn rŵym.
 ac auo digaŵn o vel yn vn gerŵyn. Naŵ dyr-
 nued uyd vchet ygerŵyn pan veffurer arŵyr
 oŵ cleis traŵ yr emyl yma. Aphedeir ar huge- 5
 fnt aryant. Punt yŵ gŵerth gŵestua bren-
 hîn. wheugeint yg kyfeir y vara. Athuge-
 fnt dŵos y enllyn. Athugein dŵos y lyn. Sef
 y telir velly hagen ony rodir y bŵyt nny am-
 fer. nyt amgen ygayaf. **¶** tref maeroni 10
 neu gyghelloŵyaeth. med atelir. **¶** tref ryd
 diffŵyd: bŵagaŵt atelir. **¶** tayaŵctref: cŵiŵf
 atelir. Dŵy gerŵyn vŵagaŵt neu pedeir cŵi-
 ŵf atelir dŵos vn ved. Dŵy gerŵyn vŵagaŵt
 gŵiŵf atelir dŵos vn vŵagaŵt. Ny telir ary- 15
 ant nac ebian meirch gan weŵtua haf.
¶ Deu daŵnbŵyt adaŵ yr brenhîn nny ulŵ-
 ydyn ygan ytayogeu. Daŵn bŵyt gayaf
 yŵ hŵch tri vyŵfic nny hyŵcŵyd. ac nny hir-
 eif. ac nny chlun. ac henhoŵop hallt. ath 20
 rŵ vgeint toŵth o vara gŵenith oŵ tyf gŵen-
 ith yno. bit beilleit ynaŵ toŵth. y teir yr yf-
 tauell. ar ŵhech yr neuad. kyflet pop toŵth
 ac o elin hyt ardŵan. **¶** Os keirch vydant:
 bint rynyon ynaŵ toŵth. kyn teŵhet vyd- 25
¶ ant:

ac na phlygant pan dalher herwyd eu he-
 myl. Alloneit mid ogŵŵf. Acheinhaŵc o
 pop rantir yr gŵaffanaethwyr. Daŵnbŵyt
 haf yŵ emenyn achaŵs. Sef yŵ ymanat
 emenyn. naŵ dyrnued llet. Adyrnued 5
 teŵhet ae vaŵt yny seuyll. Aphrytllaeth-
 eu y tayogeu oll agynullir yn vn dyd y
 wneuthur kaŵs. Ahynny atelir gyt ar
 bara. Dy daŵ maer na chyghellaŵz nar
 ran dofreth ar ŵz ryd. Un weith pop blŵ- 10
 ydyn y gŵetha y paŵb mynet yn lluyd y
 gyt arbŵenhin y oŵwlat os myn. ac yna y
 dyly ynŵteu yvŵenhines rieingylch. Byth
 hagen pan ymynho ylluydir gyt ac ef y
 ny wlat ehunan. Un kynnydyon ar hebogyd- 15
 yon ar gŵastrodyon agaffant gylch ar tay-
 ogeu y bŵenhin. pop rei hagen arwahan.
Daŵ tei adyly ytayogeu y gŵneuthur
 yr bŵenhin. Neuad. yftauell. kegŵn.
 kapel. yŵcubaŵz. odynty. peirant. yftabyl. 20
 kynŵzty. Ygan y tayogeu ykeiff ybŵenhin
 pynueirch yny luyd. ac o pop tayaŵctref
 ykeiff gŵz amarch a bŵell ar treul y bŵen-
 hin y wneuthur llueŵteu idaŵ. Tri pheth
 ny werth tayaŵc heb ganhat yarglŵyd : 25

march. a moch. a mel. Os gŵrthyt ef gyffef-
 uin : gŵerthet ynteu yr neb ymynho gŵe-
 dy hynny. **T**eir keluydyt nys dyfc tay-
 aŵc y vab heb ganhat. y arglŷyd. yfcolhe-
 ictaŵc. Abardonŷaeth. a gofanaeth. kan- 5
 ys odiodef y arglŷyd hyt pan rother cor-
 un y yfcolheick. neu yny el gof yny efe
 il. neu vard ŵrth ygerd. ny eill neb eu ke-
 ithiwaŵ gŵedy hynny.

Ol ymladant gŵyr efcob neu wyr ab- 10
 at agŵyr bŷenhin ar tir y teyrn : eu dirŵy
 a daŵ yr teyrn. Achyt ymladont gŵyr ef-
 cob agŵyr abat ar tir ybŷenhin : yr bŷen-
 hin ydaŵ eu dirŵy. **T**u neb a artho tir dŵof
 lud arglŷyd. talet pedeir keinhaŵc kyfre- 15
 ith o agori dayar gan treis. a phedeir ke-
 inhaŵc kyfreith odrot heyrn ol dayar. Ach-
 einhaŵc o pop cŵys aymchoelo yr dŵa
 aradyr a hynny yperchennaŵc ytir. kyme-
 ret yr arglŷyd yr ychen oll ar aradyr ar 20
 heyrn. a gŵerth y llaŵ deheu yr geilwat.
 a gŵerth ytroet deheu yr amaeth. **O**l clad
 dyn tir dyn arall yr cudyaŵ peth yndaŵ.
 perchennaŵc ytir ageiff pedeir keinhaŵc
 kyf. o agori dayar ar gudua onyt eurgra- 25

hagen pan y mýnho y brenhín y lluydir y
 gýt ac ef ýny wlat ehun. **Y**kýnydyon ar
 hebogýdyon ar guastrodyon un weith ýny
 ulóydýn y caffant gýlch ar tayogeu y bren-
 hín pop rei hagen ar wahan. 5

Naó tei adýly y tayogeu y wneuthur yr
 brenhín. Neuad. ac ýftauell. kegín ach-
 apel. Ýfcubaó. ac odýnty. Peirant. ac ýftabýl.
 achýnoxy. Ýgan ýtayogeu ýdoant pýnue-
 irch yr brenhín ýny luyd. ac o pop tayoctref 10
 y keiff gó. amarch abóyall ar treul y bren
 hín hagen ýwneuthur lluesteu. **T**ri pheth
 ný werth tayaó. heb canhyat ýarglóyd. n
 march. amoch. a mel. of góthýt yr arglóyd
 gýsseuyn guerth^{et} ýnteu yr neb ae mýnho 15
 guedy hýnny. **T**eir kelydyt ný dýfc ta-
 yaó y uab heb canhyat ýarglóyd. ýscolhe-
 ictaó. a bardoní. a gouanaeth. kanýf ofdi-
 odef y arglóyd hýnny rother cozun yr ýscoel-
 heic. neu hýnny el gof ýny eueil ehun. neu 20
 vard óth ýgádeir gerd ný ellir eu keithwaó
 | guedy hýnny

O a ýmladant guýr efcob neu wýr abat
 a guýr bñenhín ar tír teýrn eu diróy
 adaó ýr teýrn. Achýt ýmladont guýr ef
 cob a guýr abat ar tír teýrn. ýr teýrn ý
 daó eu diróy. **Y** neb a artho tír daf lud 5
 arglóyd. talet pedeir keínhaó kyfreith
 o agozı dayar gan treíf aphedeir keín
 haó. kyfreith o diot ýr heýrn o a dayar a
 cheínhaó o pop kóys a ýmhoelef ýr ar
 adýr. kýmernet ýbñenhín ýr ýchen oll 10
 ar aradýr ar heýrn a guerth ýtroet de
 heu ýr amaeth. a guerth ýllaó deheu ýr
 geilwat. **O**r clad dýn tír dýn arall ýr
 cudýaó peth ýndaó. pedeir keínhaó ky
 ureith ageiff perchenaó ýtir am agozı 15
 dayar ar gudua onýt eurgraón uýd ca-
 nýf bñenhín bieu pop eurgraón. **Y** neb
 awnel annel ar tír dýn arall ac ae cuth-
 ýo ýndaó. talet pedeir keínhaó kyfre-
 ith o agozı dayar ýperchenaó ýtir ac o a 20
 keffir lló dýn ýndaó perchenaó ýtir bı

eiuyd heuyt. athalet tri buhyn camlŵr
 yr bŵenhin. Or cledŵr pŵll odyn ar tir dyn
 arall heb canhyat. talet yneb ae clatho pe
 deir keŵnhaŵc "yperchenaŵc" kyfreith ytir.
 Athri buhyn camlŵr yr bŵenhin. ¶ neb a 5
 adeilho ty ar tir dyn arall heb ycanhat.
 talet tri buhyn camlŵr yr bŵenhin. ar
 ty ageiff perchenaŵc ytir aphedeŵr keŵn-
 haŵc kyfreith o agoŵi dayar of ar ytir ylla-
 daŵd guyd y ty. Onyt ar ytir ylladaŵd. tyg 10
 et ar ytrydyd o wyr un vŵeint ac ef. Athoŵ
 ret yty yymdeith yn gyuuŵch ar dayar ady
 get y ar ydir kyn pen ynaŵ uet dyd. ac onyf
 dŵc perchenaŵc ytir bleŵydyd.

A Neb a holho tir eglŵyffic nyt reit idaŵ 15
 arhof naŵuetdyd namyn agoŵi guŵr
 idaŵ pan ymynho. Ny cheiff neb oparth
 mam eiffydyd arbenhic na ŵoyd oŵ byd ae
 dylho oparth tat. Jaŵn yo hagen yetŵued
 o parth mam caffel ran o tir. Gureic aym 20
 rotho ehunan yn llŵyn ac ym perth heb

canhyat kenedyl ny cheiff yphlant ran o
tir gan genedyl mam onyt o rybuch et.
canyl dylly mab llwyn apherth ran o tir.

¶ neb adiotto coet gan ganhyat yperch-
enaoc ytir. pym mlyned ydylly ef ynryd 5
ar chwechet ydylly yperchenaoc yn ryd.

¶ neb agarteilo tir gan ganhyat y perche-
naoc. teir blyned ydylly ef. ar pedwarded yr
perchenaoc yn ryd. ¶ neb awnel buarth
teil ar tir dyn arall gan y ganhyat. ddy 10
vlyned ydylly ef. ar tryded yr perchenaoc
yn ryd. ¶ neb atoaho goyd o tir dyn arall.

gan y ganhyat. y uloydyn gyntaf ykeiff
ef yn ryd. ar eil uloydyn ar get. ar tryded
yr perchenaoc yn ryd. ① rodir kymraef 15

yalltut yphlant ageiff ran o tir eithyr
yr eiffydyn arbenhic. honno ny chaffant
hyt y tryded ach. ac o honno ydao guarth-
ec dyuach. canyl oz guna honno gyfla-
uan kenedyl yuam ae tal oll yalanas. 20

Gleif atrickyo tri naouet dyd vn diuo

yn ac vn diwat uyd aguaet. Os ar diwat
 ybyd rodet yló ar ytrydyd owyr vn vaeint
 ac ef yn nabuetdyd kyntaf. Os deu naó
 uetdyd ytric rodet yló ar ypedweryd owyr
 vn vaeint ac ef. Os tri nabuetdyd ytric. 5
 rodet yló ar ypymhet owyr vn vaeint ac
 ef. Ac yuelly ydiwedir guaet.

OR byd keitwat kyfreithaól adóyn da
 oe warchadó yn lletrat. A bot yrallwe-
 deu ganthaó ef yn diwall. Aguelet toir ar 10
 yty. llyuwr kynaó adyweit bot yn hawf
 ygredu odygir da idaó ef gyt ar da arall.
 adycker yn lletrat ygantaó ef. Ef adylý
 hagen tygu adynyon yty gantaó oll yuot
 ef yn iach oada hónnó. Oa cledir ydayar 15
 hagen ydan yty guedy gunel ef ygýfre-
 ith yuot yn iach. bienhín bieu dayar ac
 ny dylý keitwat uot dlofti. Pop da a
 adefho keitwat ydyuot attaó ygadó talet
 eithyr yda adycker tróy ydayar. Oa dóc 20
 dyn da ar geitwat achollí peth oa da. a

Abot ymdaeru y'rog ykeitwat ar perchen-
 a'oc am y da honno ykeitwat bieu tygu
 ar vn dyn nessaf ywerth oe genedyl. Kyf-
 reith eur yo yrodi o la'c yla'c dan tyfton yn
 lla'c ykeitwat y gad'c. Kyfreith aryant 5
 yo eu rlu'c argyhoed o la'c ygilyd yn lla'c
 ykeitwat. Un dyn addieinc olediat kyf-
 adef kic achroen ar ygeyn. Yghena'oc
 alldut auo teir nos athri dieu heb garda-
 ot heb westua. Achroyd'c o hona'c teir tref 10
 beunyd ana'c trei ym pop tref. ac yna rac
 newyn guneuthur llediat o hona'c. ac
 dala ynteu yna achic achroen ar ygef
 yn. Ef adyl'c y oll'c yn ryd heb croc aheb
 werth. Un dyn ny dyl'c yty yuot yn ua- 15
 ro ty kyffoet mar'c heb gymun. ygnat
 llys. Un aneuil a a opedeir keinha'c
 ypunt yn vndyd gellgi. of taya'c bieu
 uyd yboze pedeir keinha'c atal. ac o'c rod-
 ir yr bzenhin ydyd honno punt atal. 20
 AMm'c yn po'c allan amilgi heb yto'c

collu eu bŷeínt awnant. Oýth pýnuarch
 bŷenhín ýffýd. moŷ. a díffeith. ac ýghena-
 ŷc diatlam. a lleidýr. a maró ty. ac ebediŷ.
 adirŷý. a chamlŷŷ.

E Neb agníthýo dýn. talet ýfarhaet yn 5
 gýntaf. canýf dŷýchaf agoffot ýŷ far-
 haet dýn. acheínhaŷc ýg kýueir pop býs
 a el ýný pen a dŷý ýg kýueir ýuaŷt. a che-
 ínhaŷc ýg kýueir pop blewýn bonwýn a
 týnher oe pen. a phedeir ar hugeínt dŷos 10
 ýgualt taldŷŷch. Dewíffet paŷb ýfarhaet
 ae alanaf ae ŷŷth ureínt ýpenke^{ne}dýl. ae ŷŷth
 vŷeínt ýtat. ae ŷŷth ureínt ýffŷýd.

OR pan anher ebaŷl hýt aŷft. whech
 cheínhaŷc atal. O aŷft hýt galan rac- 15
 uýr deudec keínhaŷc atal. hýt galan whef
 raŷ. deu naŷ atal. hýt galan mei pedeir ar
 hugeínt atal. hýt galan aŷft. dec ar huge-
 ínt atal. hýt galan racuýr vn ar pýmth
 ec ar hugeínt atal. hýt galan whefraŷ dŷý 20
 adeugeínt atal. a hýt galan mei ŷýth ade-

ugeínt atal. Dóy ulóyd uyd ýna. Odýna
 hýt aóft trugeínt atal. kanýf deudec ke-
 ínhaó a dáycheif arnaó ýna. a deudec he-
 uýt adáycheif arnaó pop týmhoz hýt ga-
 lan mei ac ýna teir blóyd uyd. Sef atal 5
 ýna vn ar pýmthec aphetwar ugeínt.
 Ýdýd ýdalher ugeínt adýrcheif arnaó.
 Pan fróynher pedeir keínhaó adodír at
 yr hýn gýnt. ac ýuelly hanher punt atal.
 Amóf apafcer whech óythnof uóch páf 10
 feb punt atal. Pedeir ar hugeínt ýó gue-
 rth raón rónfi amóf oz trýchir ýmaef oz
 golozen. Oz trýchir ýgolozen hagen gue-
 rth yr amós oll atelír dáoftaó ýna. Adilis
 vúd yr amóf yr neb ae hanauóyf. llygat 15
 amóf ae gluft pedeir ar hugeínt atal pop
 vn o honunt. Rónfi. wheugeínt atal. ra-
 ón rónfi ae llygat ae gluft deudec keínha
 óc atal pop vn o honunt. Oz lledír hagen
 ýmýón ýgolozen ýwerth oll atelír. a dilif 20
 vúd yrónfi yr neb apáynoyf. Palfre mozc

ynt : moŷ. a diffeith. ac yghen aŷc diatlam.
alleidyr. amarŷty. adirŷy. achamlŷŷŷ. ac ebediŷ.

OR pan anher ebaŷl hyt aŷft : wech ke-
inŷhaŷc atal. O aŷft hyt galan gayaf :
deudec keinŷhaŷc atal. Hyt galan whefraŷŷ : 5
deu naŷ atal. hyt galan mei : pedeir arhu-
geint atal. hyt aŷft : dec ar hugeint atal.
Hyt galan racuyr : vn ar pymthec ar huge-
int atal. hyt galan whefraŷŷ : dŷy adeu vge-
int atal. hyt galan mei : ŷyth adeu vge- 10
int atal. Dŷy ulŷyd uyd yna. Sef atal yna :
o galan mei hyt aŷft : trugeint. kanys deu-
dec keinŷhaŷc adŷycheif arnaŷ yna. a deudec
heuyt pop tymhoŷ hyt galan mei. ac yna
teir blŷyd uyd. Sef atal yna vn ar pymthec 15
aphetwar vgeint. ydyd ydalher : vgeint
adŷycheif arnaŷ. Pan ffrŷynher : adodir
ar hyn gynt. ac yna wheugeint atal.

Amŷ apafcer wech ŷythnos vch pen pŷe-
feb : punt atal. Amŷ yn poŷŷi allan : a mil- 20
gi heb ytoŷch. colli eu bŷeint awnant. Pe-
deir ar hugeint atal raŷn amŷ oŷ trychir
ymaes oŷ goloŷen : Oŷ trychir dim oŷ go-
loŷen hagen. gŷerth yr amŷ oll atelir
yna. adilis uyd yr amŷ yr neb ae hanaf 25

¶ ŷys.

llygat amós ae gluft ⁊ pedeir ar hugeínt
 atal pop vn o honunt. **R**ónfi ⁊ wheuge-
 ínt atal. Raón rónfi ⁊ deudec keínhaóc
 atal oꝛ trychir ymaes oꝛ golozen. oꝛ trych-
 ir díim oꝛ golozen hagen ⁊ góerth yrónfi 5
 oll atelir yna. A dílis uyd ynteu yr neb
 ae pꝛynóys. Llygat rónfi ae gluft ⁊ deudec
 keínhaóc atal pop vn o honunt. **P**alfre ⁊
 moꝛc atal. Vn werth yaelodeu acaelodeu
 rónfi. **M**arch tom neu gaffec tom ⁊ vn 10
 werth ac vn dꝛychafel ynt ac eidon eith-
 yr eu teithi. **T**eithi march tom neu gaf-
 fec tom. yó dóyn pón alluscaó karr yn
 allt ac yg góæt. A hynny yn dírróyfc.
Y neb agymerho march ar venffic. A lly- 15
 gru ygefyn hyny dygóydho ybleó yn ha-
 gyr ⁊ pedeir keínhaóc kyfreith atal yr per-
 chennaóc. Oꝛ hóydha hagen ygefyn o at-
 lo henllógyr. Athoꝛri croen hyt y kic. Gyth
 geínhaóc kyfreith atal. Ony byd henlló- 20
 gyr arnaó. Athoꝛri croen achic hyt ascórn.
 vn ar pymthec kyfreith atal. **Y** neb a-
 watto llad amós neu palfreýn llediat. ro-
 det ló petwar góyr ar hugeínt. **R**affec re-
 óys ⁊ wheugeínt atal. yraón ae llygat ae 25

chluft ⁊ wech cheínhaŵc kyfreith atal pop
 vn o honunt. **P**ŵy bynhac a varchocco ñ
 march heb ganhat yperchennaŵc. talet pe-
 deir keínhaŵc efcyn aphedeir discyn. aphe-
 deir yg kyfeir pop rantir ykertho dŵoſtaŵ. y 5
 perchennaŵc ymarch. Athri buhyn camlŵrŵ
 yr bŵenhín. **Y** neb awertho march neu gaf-
 fec ⁊ bit dan gleuyt oe myŵn. nyt amgen tri
 boze rac ydera. Athri mís rac yr yſceueínt.
 Ablŵydyñ rac yllyn meirch. Anaf o vaes bit 10
 aryneb ae pŵynho y edŵych. **U** neb awertho
 march ⁊ bit ydan poŵi o honaŵ ac yuet dŵfyr
 ac na bo llŵygus. Ac oŵ byd llŵyguf ⁊ dewiffet
 yneb ae gŵertho ae kymryt yvarch trachefyn
 ae eturyt trayan ygŵerth yr llall. **P**ŵy 15
 bynhac adiffero march rac lladŵon yn vn
 wlat ae perchennaŵc. pedeir keínhaŵc kyf-
 reith ageiff ef. yg kyfeir pop buch atalho
 ymarch. Yneb adifferho buch rac lladŵon.
 yn vn wlat ar perchennaŵc ⁊ pedeir keínha- 20
 ŵc kyfreith ageiff. ef.

Lo venyŵ ⁊ wech keínhaŵc atal. oŵ
 pan anher hyt galan racuyr. Odyna
 hyt galan whefraŵ ⁊ ŵyth geínhaŵc atal.
 hyt galan mei ⁊ dec atal. hyt aŵſt ⁊ deudec 25

¶ atal.

hyt galan racuyr ⁊ pedeir ar dec atal. hyt galan
 whefraŵ ⁊ vn ar pymthec atal. Hyt galan
 mei ⁊ deu naŵ atal. Hyt aŵft ⁊ vgeint atal.
 Tannoeth dŵy geinhabc oꝛ tymhoꝛ aphedeir
 oꝛ chylodaŵt adꝛycheif erni. ac yna whech 5
 ar hugeint atal hyt galan racuyr ⁊ hyt galan
 whefraŵ ŵyth ar hugeint atal. hyt galan
 mei ⁊ dec ar hugeint atal. Naŵuetdyd
 mei ydyly bot yn teithiaŵl dyuot llaeth o
 pen pop teth idi. ac ymdeith oꝛ llo naŵ kam 10
 yny hol. ac ony byd uelly hi. vn ar pymthec
 uyd gŵerth ytheithi. Dŵy geinhabc heuyt
 agymeroꝛ tymhoꝛ. ac uelly ŵyth adeu vgeint
 atal hyt aŵft. Odyna hyt galan ionaŵ
 racuyr ⁊ dec adeu vgeint atal. Hyt galan 15
 whefraŵ ⁊ deu dec adeu vgeint atal. Tannoeth
 dŵy geinhabc oꝛ tymhoꝛ aphedeir keinhabc
 kyfreith oꝛ eil kyflodaŵt. ac uelly trugeint
 atal. Coꝛn buch neu ych ar llygat ar cluft
 ar llofcŵꝛn. pedeir keinhabc kyfreith 20
 atal pop vn o hynny. Geth buch ⁊ pedeir
 keinhabc kyfreith atal. Oꝛ gŵerth dyn
 buch yarall ⁊ a bot teth yr uuch yn diffrŵyth.
 ac nas arganffo y neb ae pꝛynho ⁊ talet y
 neb ae gŵertho pedeir keinhabc kyfreith 25

yr neb ae p̄ynho pop bl̄ydyd tra vo y uuch
 ar y hel̄. Os h̄onn̄ ae ḡerth y arall. bit ryd
 ykyntaf. kanys yd̄iwethaf ae ḡertho awna
 ydadyl gyffelyp. **O** tri mod y telir teithi buch
 o dec ar hugeint aryant. neu o uuch hefp tec. 5
 neu o vlāt. Messur llestyr llaeth buch ȳ.
 Seith motued a vyd yny vchet pan vefurer
 ar̄yr ōz cleis trāb yr emyl yma. Atheir mot-
 ued yn llet yeneu. Atheir yn llet ywaelāt.
 Lloneit y llestyr h̄onn̄ ovlāt keirch a telir 10
 yg kyfeir pop god̄o yr uuch o hanher eb
 rill hyt ŷyl ḡir̄ic. Odyna hyt āst : o vlāt
 heid. O āst hyt galan racuyr o vlāt ḡ
 ḡoen̄ith ytelir velly.

Lo ḡōȳb̄ : whch keinhāc atal. ōz pan 15
 anher hyt galan racuyr. Odyna hyt
 hyt galan whefrāz̄ : ŷyth geinhāc atal.
 hyt galan meī : dec atal. Hyt āst : deudec
 atal. hyt galan racuyr : pedeir ar dec atal.
 hyt galan whefrāz̄ : vn ar pymthec atal. 20
 hyt galan meī : deu nāb atal. hyt āst :
 vgeint atal. hyt galan racuyr : d̄ōy ar hu-
 geint atal. hyt galan whefrāz̄ : pedeir
 ar hugeint atal. T̄annoeth ydodir ḡoed
 arnāb. ac yna pedeir keinhāc cota ad̄y- 25

cheif ar ywerth nyt amgen vn ar pymthec.
 adôy geinhabc heuyt oꝛ tymhoꝛ agymer.
 ac yna whech cheinhabc adeu vgeint atal.
 hyt galan mei ⁊ Odyna hyt aost ⁊ byth a deu
 vgeint atal. hyt galan racuyr ⁊ dec a deu 5
 vgeint atal. hyt galan whefraoꝛ ⁊ deu dec
 adeu vgeint atal. Tannoeth ydodir goed
 arnao kanys allweith uyd yna. a hynny
 adycheif pedeir keinhabc kyfreith ary
 werth a dōy geinhabc hefyt oꝛ tymhoꝛ. ac 10
 yna trugeint atal. Teithi ych yō eredicyn
 rych ac yg gœllt a hynny ynditonroyc. ac
 ny byd teithiaol onyt velly. ac ony byd te-
 ithiaol ⁊ atuerer trayan y werth yr neb ae
 pꝛynho. ⁊ neb awertho eidon yn gyfreith- 15
 aol ⁊ bit ydanao rac ydera tri dieu. athri
 mis rac yr ysceuein. Ablōydyn rac ypelle-
 neu. ⁊ neb awertho llo neu dinaoet ⁊ bit
 ydanao rac yclafyri o galan gayaf hyt byl
 paduc. Ny byd telediō ych namyn o allwe- 20
 ith hyt y whechet weith. Na buch nam-
 yn oē heil llo ⁊ hyt ynaoet lo. Achyt elhont
 by dros yr oet hōnnō ⁊ ny oftoꝛg ar eu gōe-
 rth tra uont uyo. Oꝛ llad gōarthec tref-
 goꝛd eidon ac na byper pōy ae lladaod ⁊ 25

racuŷr pedeŷr ar dec atal. hŷt galan whefraoŷ.
 vn ar pŷmthec atal. hŷt galan mei deu nao
 atal. hŷt aofŷt ugeŷnt atal. hŷt galan racuŷr
 doŷy ar hugeŷnt atal. hŷt galan whefraoŷ pe-
 deŷr ar hugeŷnt atal. Tŷanoeth ŷ dodir gued 5
 arnao. a phedeŷr keŷnhaoc cota adŷŷcheif
 ar ŷ werth. Naouetdŷd whefraoŷ oŷ dŷchaon
 eredic guerth ŷ teithŷ adŷŷcheif ar ŷ werth
 nŷt amgen vn ar pŷmthec. a doŷy geŷnhaoc
 heuŷt oŷ tŷmhoŷ agŷmer. ac ŷna whech a 10
 deugeŷnt atal. hŷt galan mei. odŷna hŷt aofŷt
 oŷth adeugeŷnt atal. hŷt galan racuŷr dec
 adeugeŷnt atal. hŷt galan whefraoŷ deudec
 adeugeŷnt atal. Tŷanoeth ŷ dodir gued arnao
 kanŷf allweith uŷd ŷna. a hŷnnŷ adŷŷcheif 15
 pedeŷr keŷnhaoc kŷfreith ar ŷwerth. a doŷy
 agŷmer heuŷt oŷ tŷmhoŷ. ac ŷna trugeŷnt
 atal. Teithŷ ŷch ŷo eredic eredic ŷn rŷch ac
 ŷguellt. ac ŷn allt ac ŷguaeret. ac hŷnnŷ
 ŷn dŷtonrŷoc. ac nŷ bŷd teithŷiaol onŷ bŷd 20
 uelly. ac onŷ bŷd uelly teithŷiaol atuerer.

traŷan ýwerth ýr neb ae pŷnho. **Y** neba
 wertho eidon yn gýfreithaól. ef adýly bot
 ýdanaó rac ýdera tri dieu atheir nof. Ath
 ri míf rac ýr ýŷceueínt. a blóydýn rac
 ýpelleneu. **Y** neb awertho llo neu di- 5
 nawet bit ýdanaó rac ýclauýri o galan
 gayaf hýt óyl patric. **D**ý býd teledió ých
 namýn o allweith hýt ýnaóuetweith.
 Na buóch namýn oe heil llo hýt ywhech-
 et llo. Achýt elhon óy dŷof ýr oet hónnó 10
 ný oftóg ar eu guerth kýfreithaól. tra uont
 výt. **O**r llad ýŷcrýbýl trefgozd eidon ac
 na óýper pý rei ae lladaóđ doet perche-
 naóć ýr eidon achreír gantaó ýr tref a
 rodent ló diarnabot. Ac odýna talent ý 15
 rif eidon. Ac oŷ býd eidon moel ran deu
 eidon a a arnaó. Ar gýfreith honno a el-
 wir llóyr tal guedý llóyr tóg. Oŷ býd ad-
 ef ar neb eidon llad ýllall talet ýperch-
 enaóć. **P**edeir keínhaóć kýfreith ýó gue- 20
 rth dant eidon neu dant march tom.

OEn tra dýnho keínhaóć kýfreith atal.
 Pan didýfner dýy geínhaóć kýfreith
 atal hýt aóft. O aóft allan pedeír keínhaóć
 kýfreith atal. **T**eth dauat dýy geínhaóć
 kýfreith atal. **T**eithi dauat kýmeínt ýó ý 5
 ae guerth. **D**ant dauat ae llýgat keínhaóć
 kýfreith atal pop vn o honunt. **Y** neb awer-
 tho deueit bit dan tri heínt. clauýri. alle-
 deró. adouýr rud. hýný gaffont eu teir 1
 guala o2 guellt newýd ý guanhóyn of gue- 10
 dý kalan gayaf ýguerth.

Dýn tra dýnho keínhaóć cota atal. o2
 Pan atto dýnu hýt aóft dýy geínhaóć
 cota atal. O aóft allan pedeír keínhaóć cota
 atal. **T**eth gauýr dýy geínhaóć cota atal. 15
Teithi gauýr kýmeínt ýó aewerth. **D**ant
 gauýr ae llýgat keínhaóć cota atal pop
 vn o honu. **Y** neb a brynho ýscrybýl ýgan
 arall. achlauýru o honu gantaó ef adýlý
 rodı ýló ar ýtrydýd owýr vn ureínt ac ef 20
 naf dodef ýmýón tý ýryffeı clauýri ýndaó

feith mlýned kŷn no hŷnnŷ ae da a geiff.

Parchell ŷnŷ growŷn keŷnhaŷc kŷfreith atal. Oŷ pan el allan hŷt pan atto dŷnu dŷŷ geŷnhaŷc kŷfreith atal. Oŷ

pan atto dŷnu hŷt ŷŷl ieuan ŷmoch pe-
deir keŷnhaŷc kyfreith atal. Odŷna hŷt
galan ionaŷ dec ceŷnhaŷc kŷfreith atal.

Odŷna hŷt ŷŷl ieuan ŷmoch elchŷŷl ŷŷth
geŷnhaŷc gŷfreith atal. eithŷr ŷtri llŷd-
ŷn ar benhic. nŷ dŷrcheif ac nŷ ofŷŷg

vŷth. ar benhic ŷmoch. a baed kenueŷn.
ahŷch ŷg kŷueir ŷr arglŷŷd. ac ŷna deu
parthaŷc uŷd ŷr eneit ar ŷkŷc hŷt ŷŷl ie-

uan ŷmoch. O ŷŷl ieuan ŷmoch hŷt ga-
lan ionaŷ dec ar hugeŷnt atal. ac ŷna
deu parthaŷc uŷd ŷkŷc ar ŷr eneit. **D**ŷt

oef werth kŷfreith ar gnŷŷhŷch. hŷt
ŷm pen ŷulŷŷdŷn. ŷnŷ ulŷŷd kŷfreith
hŷch maŷ agŷmer. **Y** neb awertho moch

bit dan ŷ tri heŷnt. **Y**uŷnŷglaŷc. ^{tri dieu} ar hu-
alaŷc. ^{tri mŷf} ac nat ŷffont eu perchŷll. ac ot

5

10

15

20

yſſan eu perchyll atuerher trayan eu guerth tracheuyn. **O**R llad moch dŷn talet eu perchenaſc yalanaf.

Ryſc gŷd tra uo dan adein y uam ke-inhaſc kota atal. **O**z pan el ydan adein y uam keinhaſc kyfreith atal. Duſc aſt dŷy geinhaſc kyfreith atal. ac yna vn werth ae uam. **I**ar keinhaſc cota atal. **K**eilaſc keinhaſc cota atal. 5

Rarſc yſc vn werth ac vn ardyrchaua-el ac ych. ac ewic abuſch. **I**ſch vn werth ac vn ardyrchauel ac gauyr. ac uelly kaeriſch abuſch. **G**ŷthſch un werth ac un ardyrchauel yſc ahſch tref. 10

Iſch ny allŷf ygneit hywel da dodiguerth kyfreith arnaſc canyf y ulŷdŷn ybei yuynŷglaſc ar ymoch baeint ki. 15

agymerſc ynteu yna arnaſc. ar ulŷdŷn ybei ygŷndared ar y cŷn baeint hſch agymer ynteu yna arnaſc. **Y** ſcyuarnaſc ny wnaethpŷt guerth kyfreith ar 20

| nei

canŷf ȳneill mŷs ȳbȳd gŷrȳŷ ar llall ȳnue-
 nȳŷ. **G**uerth ȳftalŷn. march greŷȳf (a)
 allo toi. achaffec reŷȳf oe ulaen. ac arall
 ȳnȳ. ol. **G**uerth tarŷ trefgozd ȳŷ tarŷ ar-
 all a allo llamu a buŷch oe ulaen ac arall 5
 ȳnȳ ol. **G**uerth baed kenuelŷn. baed ar-
 all a allo cleinaŷ a hŷch oe ulaen ac arall
 ȳnȳ ol. **B**leid achadno ac amrȳualȳon
 ereill nȳ wnelhont eithȳr dŷŷc nȳ wna-
 ethpŷt guerth kȳfreithaŷl arnunt rȳd 10
 ȳŷ ȳpaŷb eu llad. **G**uerth pop anŷueil oz
 aȳffer ȳ gŷc eithȳr ȳmoch. deu parth ȳ
 guerth auȳd ar ȳr eneit ar trayan ar ȳ
 gozff.

TEithi gŷr ȳŷ gallu kȳt agureic a bot 15
 ȳn gȳuan ȳ aelodeu oll. **T**eithi gure
 ic ȳŷ dȳuot arŷȳd etȳued idȳ abot ȳn gȳf
 an ȳholl aelodeu. **T**eithi treis ȳŷ llef ach
 oȳn achŷn. **T**eithi keilaŷc ȳŷ canu ach
 chŷcŷȳaŷ. **T**eithi iar ȳŷ dodȳ^w agoȳ. **T**e 20
 ithi pop ederyn gŷrȳŷ ȳŷ canu achŷcŷȳaŷ.

atuerer trayan eu gŵerth trachefyn. Oꝛ
 llad moch dyn ⁊ talet eu perchennaŵc alan-
 af ydyn. neu wadet ymoch.

Ryŵ gŵyd tra vo dan adein y vam ⁊ ke-
 inhaŵc cotta atal. Oꝛ pan el ydan ade- 5
 in y vam. hyt aŵft ⁊ keinhaŵc kyf. atal. O
 aŵft allan ⁊ dŵy geinhaŵc. kyf. atal. Ac yna
 vnwerth ae vam vyd. Jar ⁊ keinhaŵc cota
 atal. Keilyaŵc ⁊ keinhaŵc cotta atal.

Pvnt yŵ gŵerth nyth hebaŵc. wheugeint 10
 yŵ gŵerth hebaŵc kyn mut athra vo yny
 mut. Oꝛ byd gŵen gŵedy mut ⁊ punt atal.

Dyth gŵalch ⁊ wheugeint atal. Gŵalch ⁊
 kyn mut athra vo yny mut ⁊ trugeint atal.
 Oꝛ byd gŵen gŵedy mut ⁊ wheugeint atal. 15

Dyth llamyften ⁊ pedeir ar hugeint atal.

Llamyften kyn mut athra vo yny mut ⁊
 deudec keinhaŵc atal. Oꝛ byd gŵen gŵedy
 mut ⁊ pedeir ar hugeint atal. Teithi pop

ederyn benyŵ ⁊ yŵ dotwı a goꝛı. Teithi pop e- 20
 deryn gŵyŵ ⁊ kanu a chŵccŵyaŵ. Dy byd
 na dirŵy na chamlŵıŵ am neb edeınyŵc

kyn dyccer ledıat. namyn talu ywerth kyf-
 reith yperchennaŵc ony cheffir ehunan.

Harŵ vn werth ac vn ardıychafel uyd ac 25

¶ ych.

ac ewic a buch. a iŵch agafyr. a chaerŵch
 a bŵch. a gŵythŵch a hŵch tref. Bŵch ny
 allŵys ygneit hywel da dod i gŵerth kyf-
 reith arnaŵ. kanyf y ulŵydyn ybei y vyny-
 glaŵc ar ymoch. bŵeint k i agymerei ynteu 5
 yna arnaŵ. ar ulŵydyn ybei y gyndared
 ar y kŵn. bŵeint hŵch hŵ agymerei ynteu
 yna arnaŵ. Yŵcyfarnaŵc ny wnaethpŵyt
 heuyt werth kyfreith arnei. kanyf y ne-
 ill mŵs y bydei ŵyŵ ar llall ybydei venyŵ. 10
 [G]ŵerth yŵtalŵyn : march a allo toi achaffec
 oe ulaen ac arall yny ol. Gŵerth baed ken-
 uein : baed arall a allo cleinaŵ. a hŵch oe vla-
 en ac arall ac arall yny ol. Gŵerth tarŵ tref-
 goŵd : tarŵ arall a allo llamu. a buch oe vla- 15
 en ac arall ynyol. Bŵeid achadno ac amry-
 falyon ereill ny wnelhont namyn dŵc. ny
 wnaethpŵyt gŵerth kyfreith arnunt. ryd
 yŵ ypaŵb eu llad. Gŵerth pop anefeil oŵ a yf-
 fer ygic eithyr ymoch : deuparth ygŵerth a 20
 uyd ar yr eneit. ar trayan ar y koŵff. Tŵeith i
 gŵŵ yŵ gallu kyt agŵŵeic a bot yn gyfan yae-
 lodeu oll. Tŵeith i gŵŵeic yŵ. dyuot arŵyd eti-
 uedu i di. a bot yn gyfan y holl aelodeu.
 Tŵeith i treis yŵ : llef achŵn achŵyn. 25

BOnhed gbenyn o paradŷys pan yŷ.
 ac o achawŷ pechaŷt dyn ydoethant
 odyno. ac ydodes duŷ yrat arnunt. ac 62th
 hynny ny ellir canu efferen heb yŷŷyr.

Modŷydaf gbenyn : peder ar hugeint a 5
 tal. Kynheit : vn ar pymthec atal. Eil heit
 deudec keinhaŷc atal. Tŷyded heit : 6yth
 geinhaŷc atal. **M**odŷydaf gŷedy yd el y
 kynheit ohonei : vgeint atal. Gŷedy yd el
 yr eil heit ohonei : vn ar pymthec atal. 10
 Gŷedy yd el y tryded heit o henŷ. deudec ke-
 inhaŷc atal. **D**ythal neb heit eithyr peder-
 irkeinhaŷc. hyny vo tri dieu ar hed ac yn
 waŷtat. dyd ygeiŷŷaŷ lle yuudaŷ. ar eil y
 uudaŷ. ar trydyd y oŷŷowys. **Y** neb agaffo 15
 heit ar tir dyn arall ar gagen. peder kein-
 haŷc ageiŷŷ ygan perchennaŷc ytir oŷ myn
 ynteu yr heit. **Y** neb agaffo bydaf artir
 dyn arall : keinhaŷc kyfreith a geiŷŷ ef.
 neu yŷŷyr ar dewiŷ perchennaŷc y tir. 20

Daŷuetydyd kyn aŷŷt yd a pop heit ym
 mreint modŷydaf. ac yna peder ar huge-
 int atal. eithyr yŷ aŷgelleit. kany chymer
 hi vŷeint modŷydaf hyt y kalan mei rac
 6yneb. ac yna peder ar hugeint atal mal 25

Cy rei ereill.

A Neb alatho kath awarchatto yfcubaŵ
 bŵenhîn. neu aedycco lediat. yphen
 aoffodir ywaeret ar laŵ glan gŵastat. æ
 llofcŵn adychefir y vnyd. æ odynd dîn
 eu graŵn gŵenîth ymdaneî. hyny gudyo 5
 blaen ylllofcŵn. **K**ath arall: pedeir keînha-
 ŵc. kyf. atal. **G**eithî kath. kymeînt yŵ æ
 gŵerth kyfreith. [**G**]eithî kath yŵ y bot yn
 gyfgluft gyflygat gyflllofcŵn gyfdaned
 gyfiewîn. æ yn diuan o tan. Allad llygot 10
 æ nat yffo ychanawon. æ nabo kath deric
 ar pop lloer.

Dy byd dirŵy am gî kyn dyccer lediat.
 namyn camlŵŵ. Llŵ vn dyn yffyd
 digawnywadu kî. kanyf beich kefyn yŵ o 15
 lŵdyn anhyys. Oŵ kyrch kî neb dyn yr keif-
 faŵ yrŵygaŵ. kyt llatho ydyn y kî ac aryf
 oe laŵ. ny thal na dirŵy na chamlŵŵ ymda-
 naŵ. Oŵ bŵath kî neb dyn hyny del ygŵaet.
 talet perchennaŵc y kî waet ydyn. æ oŵ llad 20
 ydyn rŵygedic y kî hagen heb fymut o dy-
 na: ny cheiff onyt vn arpymthec aryant.
Kî kynefodic arŵycco dyn teir gŵeith. on-
 ys llad yperchennaŵc. kyfreith yŵ yrŵym-
 aŵ ŵrth troet y arglŵyd dŵy ryŵhant yŵrthaŵ 25

ac uelly y lledir. Ac odynd talet tri buhyn cam-
lŵrŵ yr bŵenhîn. Dy diwygir dŵc awnel
kŵ kyndeiraŵc. kany medir arnaŵ. Kyn dyc-
cer kŵ yn llediat : ny wneir kyfreith llediat

OR pan dotter yr yt yny day **C**arnaŵ. 5
dayar hyt pan el yny yscub : aryant
tal a daŵ dŵstaŵ. Ac odynd yscub iach yn lle
y glaf. O pop eidon buarth : dîm ei ydyd ach
eînhŵc ynos. O pop march auo hual neu
laŵhethyr arnaŵ : keînhŵc y dyd a dŵy y 10
nos. Oŵ byd diŵgyfrith : dîmei ydyd. ache-
înhŵc ynos. Os diŵgyfreitha y deilyat ef
pan ydalyo aryryt. talet tri buhyn camlŵ-
rŵ yr bŵenhîn. dodet hagen y dŵy egŵyt am
yr vn troet. Ac uelly ny chyll dîm. **O**ŵ kadŵ 15
kyfreith oŵ moch. dalyet yr hŵch a vynho ei-
thyr ytri llydyn ar benhîc. Agadet oŵ pŵyt
ygilyd. Ac yna kynîget oe perchennaŵc. o
ac onyf dillŵg oe chyfreith : gŵnaet ydeily-
at y defnyd o honei. Sef yŵ kadŵ kyfreith 20
oŵ moch : deudec llydyn a baed. **O**ŵ kadŵ
kyfreith oŵ moçh deueit : dauat ageffir.
Ac o pop pŵmp llydyn hyt ykadŵ kyfreith
ffyrllîng a geffir. Meint y kadŵ kyfreith oŵ
deueit : dec llydyn ar hugeînt. **O** pop oen 25

6y iar ageffir. hyt ykadó kyfreith. ac yna a-
 geffir. O₂ geifyr ar mynneu y dadyl gyffelyp.
 Y neb agaffo góydeu yny yt: tozret ffon ky-
 hyt ac o pen elín hyt ymlaen ybyf bychan
 yny refhet ymyn ho. alladet ygóydeu ynyr 5
 yt ar ffon. ac alatho ymaes o₂ yt: talet.
 Góydeu agaffer yn llygru yt tróy ytlan.
 neu tróy yfcubaó. góafcer góyalen ar eu
 mynygleu. agatter yn oóynt hyt pan uó-
 ynt ueiró. Y neb agaffo iar yny ard lín. 10
 neu yny yfcubaó. dalyet hí hyt pan ydill-
 ygho ypherchennaó hí oóy iar. ac o₂ dei-
 la ykeilyaó: tozret ewín idaó agollyget
 yn ryd. neu gymeret 6y iar o pop iar a vo
 yny ty. U neb adalyho kath yn llygotta y 15
 ny ard lín: talet ypherchennaó yllógyr.
 Y neb agaffo llo₁ yny yt: dalyet óynt o₂
 p₂yt ygilyd heb laeth eu mameu. ac yna
 gollyget yn ryd. O₂ llygrir "yneb dyn" yt
 yn emyl trefgozd. ac na chaffer dala vn 20
 llódyn arnaó. kymeret ef ycreir a doet yr
 tref. ac o₂ tygent ló diarnabot: talent yr
 yt yrif eidon llódyn. ar gyfreith honno a
 elwir. telitoz góedy halaó ló. O₂ deila
 dyn yfcrybyl aghynefin ary yt neuar 25

y weir. ac ymlad ohonunt yny gŵarchae. Allad
olŵdyn yllall. Perchennaŵc yr yfcrybyl bieu
talu yllŵdyn alather. ar deilyat auyd ryd.

E Neb awatto mach ⁊ rodet ylŵ ar yseith-
uet oꝛ dynyon neffaf ywerth. petwar 5
oparth ytat adeu oparth y vam acynteu e-
hunan feithuet. **Y** neb awatto mechniaeth ⁊
rodet ylŵ ar yseithuet yny kyffelyp vod. ac
ony byd ygenedyl yn vn wlat ac ef. rodet y
lŵ ehunan uch pen feith allaŵꝛ kyffegyr yn vn 10
gantref ac ef. kanys uelly ygŵedir bri duŵ.

O teir ffoꝛd yd ymdŵeicha mach ⁊ otalu oꝛ
talaŵdyr dŵoſtaŵ. Eil yŵ o rod oet oꝛ haŵlŵꝛ yr
talaŵdyr yn aŵffen y vach. Tŵydyd yŵ o dŵyn
gael oꝛ haŵlŵꝛ ar y talaŵdyr heb ganhat y 15
mach. ac yna talet tri buhyn camlŵꝛŵ yr
bŵenhin. **O**et mach y ŵybot ae mach ae nat
mach ⁊ tri dieu. **Y**ſpeit mach yparatoꝛ tal
os ef ehunan ae tal gyffefin. naŵ nieu.

O teir ffoꝛd ydifferir mach achynnogyn. o 20
glybot coꝛn ybŵenhin yn mŵynet yn lluyd.
ac o haŵl treis. ac o haŵl ledŵat. kanys aghen
yn aghen yŵ pop vn oꝛ holyon hyn. **Q**ach
adyly dŵyn gael gyt ar haŵlŵꝛ. hyt yn diogel.
agodef arnaŵ ygofut adel. ac ony wna hynny ⁊ 25

talet ehunan. Mach aadefho peth oe vechni
aeth ac awatto peth arall : gŵadet ar y lŵ ehun-
an os myn. Tri mach hagen yffyd ac nyche-
iff vn o honunt dŵyn y vechniaeth ar y lŵ e-
hunan kyt gŵatto ran ac adef ran arall oe ve- 5
chni. nyt amgen dyn ael yn vach ygŵyd llys.
Amach diebædic. Amach talu. beth bynhaca
tygho ykyntaf. y llys adyly tygu ygyt ac ef neu
yny erbyn. ydeu ereill beth bynhac atygho :
ar y seithuet oe gyfneffeŵeit ytŵg. kanyf ta- 10
laŵdyr uyd pop vn o honunt. Dyn adyly !
kymryt mach ar pop da onyt da arotho yar-
glŵyd idaŵ. Y neb auo mach dŵos dyn onys
tal ytalaŵdyr yn oet dyd. oet pymthec diwar-
naŵt ageiff ymach yna. ac onyf tal y talaŵ- 15
dyryna : oet deg niwarnaŵt ageiff ymach y-
na. ac onyf tal y talaŵdyr yna : oet pump di-
warnaŵt ageiff ymach yna. ac ony thal ytal-
aŵdyr yna : talet ymach. Allyna oeteu mach
am da bywaŵl. Os ar da marwaŵl y byd mach. 20
Oet pymthec diwarnaŵt ageiff ymach yna.
ac ony thal y talaŵdyr yna : oet deg diwarnaŵt
arhugaint ageiff ymach yna. ac ony thal y
talaŵdyr yna : oet deg diwarnaŵt adeu vgeint
ageiff ymach yna. ac ony thal ytalaŵdyr yna : 25

talet ymach ehunan. Aphan gyfarffo ymach
 artalaúdyr : yfpeilet ef oc auo ymdanaó odi-
 llat eithyr ypilín neffaf idaó. Ac uelly gónaet
 byth hyt pan gaffo cúbyl tal ygantaó. **O**z
 byd maró mach dyn kyn talu oz talaúdyr dıof- 5
 taó y vechníaeth. doet yr haólóz ar y seithuet
 oz dynyon neffaf idaó uch pen bed ymach oz
 kaffant ybed. Athyngent y vot yn vach. Ac ony
 chaffant ybed : tyngent uch pen^{yr} seithth allaóz
 gyffegyr y vot yn vach. Ac na diwygóyt dıofstaó 10
 y vechníaeth tra úu vyó. Ac uelly ykeiff yda.

Hyt dycco mach y vechníaeth dıos lud argló-
 yd : ny chyll na dıróy na chamlóz. **O**z byd ma-
 ró talaúdyr dyn ac nachaffo kymynnu yda
 ózth neb. dyget ymach y vechníaeth dıos yma- 15
 ró. Athalet y teir ach neffaf idaó. Ar mach bieu
 ygymhell kyftal acar ytalaúdyr bei byó.

Y neb a adefho dylyu da idaó : talet yndıohır
 eithyr y ny teir góyl arbenhic. ynadolyc. ar ı
 pasc ar sulgóyn. nyt amgen o nos nadolyc 20
 góedy gosper. hyt duó kalan góedy efferen.
 O nos Sadózn pasc góedy datóyreín. hyt duó
 pasc bychan góedy efferen. Onos Sadózn ful-
 góyn góedy gosper : hyt duó Sul y dıındaót.
 góedy efferen. kany dyly neb gofyn ygilyd. 25

yny diewed hynny. Dydyly neb kymryt
 mab yn vach heb ganhat ytat tra dylyho
 bot dloftaó. na mynach na bzaót heb gan-
 hat eu habat. nac alltut kanyt geir y eir
 ar gymro. nac yfcolheic yfcol heb ganhat 5
 yathro. na góreic. onyt aryr hyn ymedho
 arnaó. Yrei hynny nyt mechní eu mech-
 ní onyt gan ganhat eu harglóydi. O₂ byd
 maró mach dyn. ac adaó mab ohonaó.
 ymab adyly seuyll yn lleytat yny vechní. 10
 Dy dyly neb gymryt mach kynnogyn
 kanys deu ardeló ynt. ac na dyly neb onyt
 dewif yardeló. Os kynnogyn adewis :
 nyt oes vach. Os mach adewis : nyt oes
 gynnogyn. ac órth hynny ny eill neb gófyñ 15
 seuyll yn vach ac yn gynnogyn. Arglóyd
 auyd mach arpop da adedefic díuach. O₂
 canhatta y kynnogyn yr mach rodí kywer-
 thyd punt yg góyftyl keínhaó. Achyn oet
 ygóyftyl : ygollí. ny dyly y kynnogyn trach- 20
 efyn namyn dímeí. kanys hynny yó tra-
 yan keínhaó kyfreith. ac ynteu ehunan
 alygróys bzeínt y óyftyl. O₂ dyry mach
 peth maó yg góyftyl peth bychan. yr ha-
 óló adyly ygymryt. Achyn coller kyn yr 25

oet. nys diŵc. yr haŵlŵz yr mach traegfyn.
 namyn y trayan. Y mach hagen ae diŵc ogŵ-
 byl yr kynnogyn kanys yn aghyfreithaŵl
 yduc. [0]z dyry kynnogyn kywerthyd punt
 yg gŵyftyl keínhaŵc ae dygŵydaŵ. ny diwygir. 5

PO dadyl nyny hamot. nyt am **¶**idaŵ dim.
 ot heb amotwyr. Vn diwat yŵ amot
 amechníaeth. Ny dylly neb wneuthur amot
 dŵos yllall heb yganhat. nathat dŵos y vab.
 na mab dŵos ytat. kany phara amot nam 10
 yn yn oes yneb aegŵnel. Kyt gŵnelher am-
 ot yn erbyn kyfreith : dir yŵ ygadŵ. n Amot
 atyrr ardedyf. Traech amot no gŵir. 0z edeu
 dyn da yarall yg gŵyd tyfton. a mynnu eil-
 weith ywadu. nys dicaŵn onyt y tyfton a 15
 palla yr llall. Os edeu ynteu heb neb yny lle.
 gŵadet ar yŵ ehunan os myn.

SEith punt yŵ go byr merch bŵenhiŵ.
 ac yr vam y telir. ar gŵz atal ychowyll.
 kanyf tŵr atelir idŵ. Pedeir punt ar hugeínt 20
 yŵ y hegŵedŵ. 0z a merch bŵeyr gan ŵz yn lla-
 thŵt heb rod kenedyl. pan atter sef uyd y
 hegŵedŵ : whech eidon kyhyt eu kyrn ac eu hyf-
 cyfarn. ¶ verch tayaŵc tŵri eidŵn y telir tŵri
 eidon gogyfoet areŵ hynny. 0z kymer gŵz 25

wreic orod kenedyl. Ac os gat kyn pen y feith mlyned ⁊ talet idi teir punt yny heguedi os merch bŷeyr uyd. Ac yny chowyll ⁊ punt ahanher. Ac wheugeint yny gobyr.

Os merch tayaŷc uyd. punt ahanher yny heguedi. A wheugeint yny chowyll. Aphe- 5
deir ar hugeint yny gobyr. Os gŷedy y feith mlyned ygat ⁊ bit ran deu hanher y rydunt. onyt bŷeint adyry ragoz yr gŷz.

Deuparth y plant adaŷ yr gŷz. nyt amgen 10

yr hynaf ar ieuhaf. Ar trayan yr vam. Os agheu ae gŷahana ⁊ bit ran deu hanher y rydunt. o pop peth. Sarhaet gŷzeic ŷy-
aŷc. herwyd bŷeint ygŷz ytelir. Pan lath- 15

er gŷz gŷzeigyŷaŷc ⁊ ysarhaet atelir yngyn-
taf. Ac odynd yalanas. Trayan sarhaety 15

gŷz ageiff ywreic. Gŷzeic gŷz ryd adicha-
ŷn rodi ychrys ae mantell ae phenlliein

ae hefcityeu ablaŷt ae chaŷs ae hemenyn
ae llaeth heb ganhat ygŷz. Ac adichaŷn ben- 20

ffygyaŷ holl dootrefyn yty. Dy dichaŷn
gŷzeic tayaŷc rodi heb ganhat ygŷz onyt

yphengŷch. Acny eill benffygyaŷ onyt y
gogyr ae ridyll. A hynny hyt yclyŷher y

galŷ ae throet arythrotheu. Oz a mozŷ- 25

kyn pen yfeith mlyned talet y heguedi
 idi. Os merch bzeŷr uyd teir punt uyd y
 heguedi. Punt ahanher ynŷ chowŷll. whe-
 ugeint ynŷ gobŷr. Oŷ byd merch tayaŷc.
 Punt ahanher ynŷ heguedi. wheugeint ynŷ 5
 chowŷll. Pedeir arhugeint ynŷ gobŷr.
 Os guedy yfeith mlyned ygat bit ran deu
 hanher yrydunt. onyt bzeint adŷry ragoŷ
 yrgŷ. deu parth yplant adaŷ yrgŷ nyt
 amgen yr hynaf arŷeuhaf. Ar trayan yn 10
 ran yuam adaŷ. Os agheu aeguahana. deu
 hanher uyd pop peth yrydunt. **S**arhaet
 gureic ŷyaŷc herwyd bzeint ygŷ yteliŷ
 idi. **P**an lather gŷ gureigaŷc. yfarhaet a
 telir yngyntaf ac odyna yalanaf. Trayan 15
 yfarhaet hagen ageiff ywreic. **G**ureic
 gŷ ryd adichaŷn rodi ychryf. ae mantell.
 ae phenlliein. ae hefkityeu. ae blaŷt. ae
 chaŷf. ae hemenyn. ae llaeth. heb ganhat
 ygŷ. ae benffygŷaŷ y holl dohotrefyn adi- 20
 chaŷn. **D**y dŷry gureic tayaŷc heb ganhat

ýgŕa namŷn ýphenguch. ac nŷ eill benfŷ-
gŷaŕ eithŷr ýgogŷr ae rŷdŷll. ahŷnnŷhŷt
ŷ clŷŕher ýgalŕ ae throet ŕath ythrotheu.

OR a moŕŕŷn wŷrŷ ýnllathrut heb can
hat kenedŷl. ŷ that ad dŷchaŕn ýhat 5
tŕŷn oe hanuod, rac ýgŕa. ac nŷthal ýha-
mobŷr ýr arglŷd. Oŕ a gureic hagen ýn
llathrut nŷ eill neb ŷ hattŕŷn oe hanuod
rac ýgŕa. Oŕ lle ýbo ýhatlam ýtelŷr ýham-
obŷr. ¶ neb addŷcco treif ar wreic. talet 10
ýgobŷr ýr arglŷd ae dirŷŷ. ae dilŷŷtaŕt
ae heguedŷ. aefarhaet atal ýr wreic. ac of
moŕŕŷn uŷd talet ŷ chowŷll. Oŕ dŷwat
gŕa treif ar wreic ac of katarnha ýwreic
ýnŷ erbŷn kŷmeret hŷ ýcreŷr ýnŷ llaŕ 15
deheu. ae gala ýnteu ýnŷ llaŕ aŷŷeu ıdŷ.
athŷget rŷdŷn treif o honaŕ ef arneŷ
hŷ. ac ýuellaŷ nŷ chŷll dŷm oe ıaŕn. ¶ neb
adıwatto treif. rodet lŕ deg wŷr adeuge-
ınt heb gaeth aheb alltut. O trŷ achaŷf 20
nŷ chŷll gureic ŷ heguedŷ kŷt adaŕho ŷ

gŵa oglauŷri. Adŷc anadŷl. ac eiffeu
 kŷt. **T**ri pheth nŷ dŷgŷr rac gureic kŷt
 gatter am ŷ cham. **Y**chowŷll. ae hargŷf-
 reu. ae hŷynebwerth. pan gŷttŷo ygŵa.
 agureic arall. **O**nŷ wna moŷŷn auŷn- 5
 ho oe chowŷll kŷn kŷuot ŷboŷe ŷŷath
 ŷ gŵa. ŷgkŷt ŷbŷd ŷrŷdunt. **T**eir gue-
 ith ŷ keiff gureic ŷ hŷynebwerth ŷ gan
 ŷgŵa pan gŷttŷo ef a gureic arall. ac of
 diodef dŷof hŷnnŷ nŷ cheiff dŷm. **O** rod- 10
 ir moŷŷn aeduet ŷ ŷa. ac oŷ dŷweit ŷn
 teu nat oed uoŷŷn hŷ. tŷget ŷuoŷŷn ar
 ŷpŷmhet nat oed wreic. Sef dŷnŷon uŷ
 dant. hŷ ae that ae mam. ae bŷaŷt ae whaer.
Tri llŷ adŷrŷ gureic ŷŷa pan enllŷper. ŷn 15
 gŷntaf llŷ feith wraged. ac ar ŷr eil enllŷp
 llŷ pedeir guraged ardec. ac ar ŷtrŷdŷd en-
 llŷp llŷ deg wraged adeugeŷnt. ac of god-
 ef dŷof hŷnnŷ nŷ cheiff dŷm. **D**a rodet
 neb wreic ŷŷa heb gŷmŷt mach arŷ go 20
 bŷr ŷr arglŷd. **O**ŷdŷgŷr gureic ŷn llath-

rut yneb ty. kymeret gŵz y ty uach ary
 gobyr yr arglŷyd. ac onyf kymer talet
 ehunan. Gobyr alltudes yŵ pedeir ar
 hugeint. **Y** penkerd bieu gobzeu mer-
 chet y beird auŷynt y danaŵ. **F**rgyt 5
 cryman yŵ naŵd caeth. **F**rgyt bŷyall
 neu ŵdyf yŵ naŵd maer biŷweil. **P**ede
 ir arhugeint yŵ farhaet guenidaŵl ca-
 eth nyt el nac ynraŵ nac ym(r)euan.
Or kytya gŵz gureigaŵc a gureic arall 10
 talet wheugeint yr wreic gyfreithaŵl
 yny hŷynebwerth. **O**r yfcar gŵz a gure-
 ic kyn pen yfeith mlyned. valhyny
 renir ydo otrefyn y rydunt. **Y**gŵz bieu
 auo oŷ dillat guely yrydaŵ ar llaŵz. 15
 ar wreic bieu yteifpan. **Y** gŵz bieu yr
 yt. ar wreic bieu yblaŵt paraŵt. **Y**gŵz
 bieu y byccan ar nithlen ar gobenyd
 ty le. ar cŷlltyr ar uŷyall gynut ar
 llaŵ uŷyall. ar crymaneu oll namyn 20
 vn cryman. **Y**wreic bieu y uŷyall ly-

dan. ar fŵch arpal arvn cryman. ar per-
ued taradyr. ar gŵl bieu yr heyrn oll na-
myn hynnŷ. Y wreic bieu car yr ychen
ar guedeu ar llaeth leftri oll. eithyr vn pa-
yol. ar dŷfgleu oll eithyr vn dŷfcyl bi- 5
eu y gŵl. Y wreic bieu yr emenyn oll na-
myn vn lleftritt bieu y gŵl. ac oŷ byd
bzeuaneu emenyn y gŵl ageiff vn. Y wre-
ic o bieu y kic oll auo ar y llaŵl ahalen
arnaŵ a heb halen ar kaŵf oll auo ynhe- 10
li aheb halen arnunt. ar gŵl bieu y kic
ar caŵf dŷychauedic oll. Y wreic bieu
bot ynŷ thŷ yn ar hof yran oŷ da. hŷt
ym pen ynaŵuetdŷd. Gureic a dŷweto
y bot yn ueichaŵc pan uo marŵ y gŵl. hi 15
adŷlŷ bot ynŷ thŷ hŷnŷ ŷpper auo be-
ichaŵc. ac onŷ byd beichaŵc talet tribu-
hŷn camlŵlŷ yr bŷenhŷn. ac adawet y
tŷ ar tŷr yr etŷued.

OR byd dŷŷ wraged yn ymdeith trŷŷ 20
neb lle ac na bo neb y gŷt ac ŷŷ. a-

dýuot deu 62 yn eu herbýn ac eu hým-
 reín. ný dıwýgir udunt. O2býd vn
 dýn hagen ý gýt ac 6ý yr ý výtchan-
 et onýt mab keuyn uýd ný cholla-
 nt dím oe 1a6n. O2 d6c g62 wreic yn 5
 llathrut. Ae hatal ganta6 hýt ýmpen
 ý Seithuet dýd heb wneuthur 1a6n ıdı.
 ný dýlý guneuthur 1a6n ıdı hýt ým
 pen vn dýd abl6ydýn. ýna hagen ý dý-
 lý c6býl 1a6n. 6ureic ael ýn llathrut 10
 gan 62 ýnhaeduetr6yd. ae d6yn o2 g62
 hı ae ýl6yn. neu ý perth. neu ý týt. Ae
 hýmreín ae hell6g d2ae cheuyn. a ch6-
 ýna6 o henı hitheu 62th ý chenedýl ac
 ýný dadleu. Sef adýlý hý ýný dıweır 15
 deb kýmryt tar6 trıgayaf ac eilla6 ý
 lofc62n ae ıra6 a guer. ac odýna grýnu
 ý lofc62n tr6ý ý do2gl6ýt. ac odýna aet
 ýwreic ýmý6n ýtýt adodet ýthroet 62th
 ý trotheu achýmeret ý lofc62n ýný d6ý 20
 la6. a doet g62 opop parth ýrtar6 ac er

thi yn llaó pop vn ý gymhell ýtaró. ac
 oꝛ dīchaón hī ý attal ýtaró. kýmeret ýný
 hóýneb werth ae dīweirdeb. ac onýf dīch
 aón kýmeret a lýnho óꝛth ýdóý laó oꝛgóer.
 Gureic aýmrotho ehunan ýn llóýn ac 5
 ýmperth ýgꝛ. aehadaó oꝛ góꝛ hī. agoꝛder-
 chu arall o honaó ae dýuot hītheu ýg
 cóýnat ý chenedýl. ac ýr dadleu. Os dī-
 wat awna ýgóꝛ rodet ýló ýgloch heb
 tauaótt ýndī. Os dīuóýn awna ýnteu 10
 talet geínhaócc idī kýflet ae thín.

OR ýmda gureic ehunan adýuot
 góꝛ idī adóýn treif arneī. os dīwat
 awna ýgóꝛ rodet ló deg wýr a deugeínt
 Athrī o honunt ýndīouredaócc na mýn- 15
 ho gureic. ac nat ýffo kīc. ac na march-
 occo uýth. oný mýn dīwat. talet ýr
 wreic ý guadaól. Æe dīlýftaótt. ae dīróý.
 a guýalen arýant ýr bꝛenhín ýný wed
 ýdýlý. ac oný eill ýgóꝛ talu dýcker ý 20
 geilleu. G̃eir gueith ý dýrcheif ar far-

haet gŵr pan ymreher y wreic. Kyfreith
 magu ulŷdŷn. yŷ buŷch. amantell a
 pheif aphenlliein. adŷy eskit acharre-
 it oŷ yt goŷeu atŷffo ar tir y gŵr a pha-
 dell troedaŷc. Guerth kerŷn ued a 5
 talher yrbienhŷn wheugeint. ar cŷyr
 arennŷr mal hŷn. Y traŷan yr bienhŷn.
 ar eil traŷan yr neb ae gunel. ar tryded
 yr neb ae rotho y med. Naŷ dŷrnued yŷ
 meffur ygerŷn ued pan ueffurher oŷ 10
 arŷyr nŷt amgen oŷ cleif traŷ yr emŷl
Azoen y ch neu uuŷch neu **C**ŷma
 garŷ neu ewic. neu dŷuŷrgŷ deu
 dec keŷnhaŷc a tal pop vn. Groen lloft-
 lŷdan hanher punt atal. Groen beleu 15
 pedeŷr ar hugeint atal. Groen carlŷg
 deudec keŷnhaŷc atal. **O** pop gŷŷdlŷdŷn
 alather ar tir dŷn arall. perchennaŷc y-
 tir ageiff y wharthaŷ ol neffaf yr llaŷ.
 oŷ bŷd hŷŷs y gŷc. Peth bŷnhac adan- 20
 goffo y dofrefhwŷr yr taŷogeu y delhŷ

ÿnt oe tei. Țtaȓogeu bieu eu talu oȓ collir
eithȓr gleŕueu. a llodȓeu. a chȓyllȓll. eum-
irch ȓȓnteu nȓ cheidȓ ȓtaȓogeu eithȓr
ȓnof. kanȓf ȓȓ ae talant oȓ collir ȓnof.

ȓȓȓnnoffaȓc bȓenhȓn adȓrȓ keȓnhaȓc 5

ȓr guaffanaethwȓr ȓr arbet ȓr ȓfcubaȓȓ
ae uȓȓt. ȓac eiŕtedȓat cantref nȓt am-

gen ȓtroedaȓc kerȓȓn uragaȓt atal ȓr
bȓenhȓn pop blȓȓdȓn. ȓan uo marȓ
ȓȓȓ goȓwlat ar tȓr dȓn arall. vn ar ȓȓm- 10
thec ageiŕŕ perchenaȓc ȓ tȓr dȓof ȓ uarȓ
tȓwarchen. ar ebediȓ oll ȓr arglȓȓd ȓam hȓnȓ.

Pvm nȓn neŕŕaf ȓwerth adȓwat beich
keuȓn onȓ holir ȓnletrat. Seith

nȓn adȓwat ȓȓn march onȓ holir ȓn 15
lletrat. ȓeu deg wȓr adȓwat guerth

wheugeȓnt onȓ holir ȓn lletrat. ȓetwar
guȓr ar hugeȓnt adȓwat guerth punt.

onȓ holir ȓn lletrat. ȓunt ȓȓ kyuarȓŕ
ȓȓȓ ar teulu ȓnȓ ulȓȓdȓn. 20

ȓbediȓ pop ȓȓȓ rȓd ȓȓ wheugeȓnt.

wheugeínt yó ebediú guaffanaethú ar-
 glóyd. Whech apetwar ugeínt yó ebediú
 tayaú. Oú byd eglóyf ar y tir wheugeínt
 uýdyebediú. **P**edeir ar hugeínt yó ebe-
 diú gú yftauellaú. **D**eudec keínhaú 5
 yó ebediú gureic yftauellaú. **H**y thal
 penkenedýl ehunan y ebediú. kanýf y
 neb auo penkenedýl guedy ef aetal.
Hy byd penkenedýl y mab guedy y tat.
 yn neffaf idaú. kanýf oefuodaú yó pen 10
 kýnedlaeth. **G**ureic úyaú a oúdweth-
 er y godíneb y heguedi agýll acadýcco
 oda ýgan y chenedýl at y gú.

Oú dywedir ar dýn guelet lletrat gan-
 taú liú dyd goleu ac arall yn lliwaú 15
 arnaú y welet. rodet y neb aenlliper lló
 petwar guyr ar hugeínt mal y del kýf-
 níuer o pop kýmhót oú vn cantref ac
 ný eill y lliwat dím ýny erbyn †
Tlyma mal y dýlyr lliwaú lletrat yn 20
 gyfreithaú guelet ydýn oú pan uo gol

† ar gyfreith honno aelwir dýgýn wat yn
 erbyn dogýn vanac

eu ydyd hÿt pan uo pÿt kyflychŵa ar
lletrat gantaŵ athÿgu oŵ lliwat ar y pet-
werÿd o wÿr un vaeint ac ef ar poath y
vÿnwent. ac ar dŵf yſ eglŵyf. ac uch pen
yſ allaŵa gyffegÿr. 5

Managŵa diouredaŵc trŵy tÿftolyaeth
y periglaŵa oŵ daŵ gÿt ar colledic ygydyd
yſ offeirat yſ eglŵyf archet yſ effeirat
yſ managŵa ar dŵf yſ eglŵyf yſ duŵ na
thŵg y kam. ac of tŵg yno bit gyffelyp 10
ar dŵf y gagell. ar trydedweith uch pen
yſ allaŵa. ac of dÿwat ydyſ dŵf hÿnnÿ
cadarnhaet yſ effeirat ar y eir teir gueith.
ac onÿ chret ydyſ hÿnnÿ tÿget yſ effeir
at vn weith ac uelly nÿ ellir yny erbÿn. 15

Gverth gayaf tÿ. dec a deugeint arÿ
ant yatal ynenpÿen. a dec ar huge-
int atal pop foŵch agÿnhalÿo ynenpÿen.
Y meinkeu. ar tal ueigkeu ar yſtÿffÿleu
ar doŵeu ar kÿnoreu ar goŵdÿÿffeu ar 20
trothÿweu ar tubÿft pedeir keinhaŵc

kýfreith yó guerth pop vn ohonunt. **Y** neb anoetho gayaf tý trayan ýwerth atal.

Guerth kýnhayaf tý. pedeir ar hugeínt. atal. Oꝛ býd tóll taradyr ýndaó. ac ony býd deu dec keínhaó atal. **H**af tý deu- 5 dec keínhaó atal. Foꝛch haf tý neu gýnhayaf tý dóy geínhaó kýfreith atal.

Doꝛglóyt dóy geínhaó kýfreith atal.

Eýfgubaó bꝛenhín wheugeínt atal.

Yýfgubaó bꝛeýr trugeínt atal. **Y**ýfgubaó tayaó bꝛenhín dec arhugeínt 10 atal.

Gattet paó b ý ýfgubaó yn agozet hýt galan gayaf ý uýnet guýnt ýndunt.

ac oꝛ daó ýfgrybýl udunt talet eu

perchenaó eu llógyr. **G**uedý góyl ýr 15

hol feínt ony býd bangoz yn trí lle ar ý

paret ý ýfgubaó ný thelír ý llógyr a

wnelher ýndí.

Odýn bíben bꝛenhín hanher punt

atal oꝛ býd tý oduchtí. **O**dýn bíben 20

bꝛeýr o býd tý kýfreithaól oduchtí tru-

geint atal. **O**dŷn biben taŷaaŷc bŷenhŷn
 dec ar hugeint atal oŷ bŷd tŷ kŷfreithaŷl
 o duch tŷ. **O**dŷn biben taŷaŷc bŷeŷr pede-
 ŷr ar hugeint atal oŷ bŷd tŷ kŷfreithaŷl o
 duch tŷ. **P**op odŷn nŷ bo odŷn biben han- 5
 heraŷc uŷd ar ŷreŷ gŷnt herwŷd bŷeint
 eu perchenogŷon. **ŷ** neb a gŷneuh o tan
 ŷmŷŷn odŷntŷ onŷ chŷmer fŷd ŷgan ar-
 all kŷn noe adaŷ ar diffodŷ ŷ tan ŷ gŷd
 tŷfton neu arŷuot ŷndŷwall kŷmhŷf 10
 uŷd ŷgual l ŷrŷdŷnt can kŷt talant. **ŷ** tŷ
 kŷntaf aloŷcer ŷnŷ tref o wall tan. talet ŷ
 deu tŷ gŷntaf aennŷno gantaŷ. **D**eu han-
 her uŷd ŷcollet rŷg ŷneb arotho ŷ tan ar
 neb ae kŷneuh o. **ŷ** neb auenffŷo tŷ athan 15
 ŷ arall oŷ kŷneu hŷnnŷ tan teir gueith
 ŷndaŷ. kŷbŷl tal ageiff ŷ gantaŷ oŷ llŷŷc ŷ-
 tŷ. **O**S gŷr llofrudŷaeth tan auŷd ar dŷn
 ŷn lletrat llŷ deg wŷr adeugeint aa arnaŷ.
 Oŷ keiff ŷreith dŷgaŷn ŷŷ ŷdaŷ. onŷf keiff 20
 bit leidŷr guerth. **L**leidŷr awerther feith

punt yó y werth. Or keffir lleidyŕ yn lloſci
 ty yn lletrat ae dala bit eneit uadeu. **L**lei-
 dyŕ adihenydŕer nŕ dŕlyŕ dŕm oe da. ca-
 nŕ dŕlyŕ y dŕuóyn ar dial. Eithŕr talu
 yr colledic y da canŕ dŕly adaó dŕlyet yn 5
 y ol arnaó. **D**y byd galanaf am leidyŕ
 ac nŕ byd róŕ dŕy genedŕl lŕŕŕyant yrdaó.

Ywen fant punt atal. Derwen whe
 ugeint atal. Y neb atŕllo derwen tró-
 ydi trugeint atal. **R**eig ucheluar tru- 10
 geint atal. Pop keig arbenhic oŕ derwen.
 dec ar hugein atal. **A**vallen per truge-
 int atal. **A**uallen fur dec ar hugeint atal.
Rollen pŕmthec atal. **P**ŕmthec atal y-
 wen coet. **D**raenen Seith a dímei atal. 15
Pop pŕen guedŕ hŕnnŕ pedeir keinhaó
 kŕfreith atal eithŕr ſawŕden. Honno we-
 ugeint atal. **Y** neb alatho derwen ar
 foŕd y bŕenhŕn. talet trŕ buhŕn camló
 yr bŕenhŕn. a guerth y derwen. ac ar lló 20
 yŕŕet yfoŕd yr bŕenhŕn. aphan el y bŕen-

hín heibyaó kudÿet uon ý p̄ien a bæth=
 ýn vn llíó. Or dÿgóÿd p̄ien ar traóf auon
 athÿnu magleu ar ý p̄ien. perchenaó
 ýtir ý bo bon ý p̄ien arnaó adÿlý ý douot
 pa tu býnhac ý troffo ýr auon uric ý p̄ien. 5

ALedÿf auo eur neu arÿant ar ý dōrn
 peder ar hugeínt atal. Gledÿf heb
 eur aheb arÿant arnaó deudec keínhaó
 keín atal. Taryan auo llassar arnei. pe-
 deír ar hugeínt atal. Taryan líó ý phren 10
 deudec keínhaó atal. Guayó peder
 keínhaó kýfreith atal. Bóyall eníllec
 dōÿ geínhaó kýfreith atal. Kÿllell.
 keínhaó kýfreith atal. Talgell. ach
 reu moch. affalt deueit. decar huge- 15
 ínt atal pop vn. Meín melín peder
 ar hugeínt atalant. Bæuan peder ke-
 ínhaó kýfreith atal. Telyn penkerd
 wheugeínt atal. Ýchÿweirgozn peder
 ar hugeínt atal. Telyn ý bænhín ae 20
 vÿyckan ae taólbord wheugeínt atal

pop vn

Telyn bŷyr trugeint atal. Ychŷweirgorn
 deudec keinhaŷc atal. Bŷyccan bŷyr tru-
 geint atal. Gobennyd tŷle vgeint atal.
 Tawlbort o afgorn mozuil trugeint atal.
 Tawlbort o afgorn arall dec arhugein atal. 5
 Tawlbort o uan hŷd pedeir arhugeint atal.
 Tawlbort o uan eidon deudec keinhaŷc atal.
 Tawlbort pŷen pedeir keinhaŷc keureith
 atal. Bŷyell lŷdan pedeir keinhaŷc kŷfre
 ith atal. Bŷyell gŷnut dŷy geinhaŷc gŷf
 reith atal. Tlawbell keinhaŷc kŷfreith 10
 atal. Taradŷr maŷ. dŷy geinhaŷc kŷf-
 reith atal. Perued taradŷr keinhaŷc
 kŷfreith atal. Tbill taradŷr arafkŷl a
 Serr. achaboluaen. dŷmei atal pop vn. 15
 Gŷlltŷr pedeir keinhaŷc kŷfreith atal.
 Nedŷf agŷlŷf acheip a chryman aguelleu
 achrŷp a gŷdŷf a billŷc a bayol helŷc a bay-
 ol guen mangŷlchaŷc achlaŷ pobŷ achŷc
 dŷfgŷl. abayol helŷc bŷyn. agogŷr keŷn- 20
 haŷc kŷfreith atal pop vn o honunt.

Pal ac yftoc helyc adyfgyl lydan arıdyll
 keınhaoc cota atal pop vn. Bayol yó amit
 abudeı yftyllaoc abudeı ren anoe a fiol lyn
 a nıthlen aphađell troedaoc pedeir keınhaoc
 kyfreith atal pop vn. Turnen alletuet 5
 awhınglo fyrlıg atal pop vn. Keubal
 pedeir arhugeınt atal. Rıyt ehogyn ~~deu~~
~~dee~~ vn ar pıymthec atal. Rıyt penllıyt=
 eit deudec keınhaoc atal. Ballegrıyt pe-
 deir geınhaoc kyfreith atal. Cozoc ıyth 10
 geınhaoc kyfreith atal. Pıy bınhac adot-
 to rıyt ymyon auon artır dın arall heb
 y ganhat trayan ypıyscaot ageıff ef a deuparth
 ageıff perchenaoc ytr. yr auon.

A Neb atocho aradyr ar tır dın arall. 15
 talet idaó aradyr newyd ac aradıy
 naó dıwarnaoıt. Guerth aradyr newyd
 dıy geınhaoc gyfreith atal. Guerth aradıy
 vn dıy dıy geınhaoc kyfreith atal. Guerth
 yr hirieu ae phıftlon. keınhaoc kyfreith. 20
 Hal hın ydaó yllogeu. llog yr amaeth

ynny blaen. a guedy hynny llog yfŏch ar
 collyr. Odyna llog yr ych gozeu ynny
 aradyr. Odyna llog y cathreaŏ. ac ody
 na ozeu yzeu oŏ ychen. Dy dylly neb
 o tayaŏctref eredic hynny gaffo paŏb oŏ 5
 tref gyfar. Őŏ byd marŏ ych otra eredic
 y perchenaŏc ageiff erŏ a honno aelwir
 erŏ yr ych du.

POp gŏystyl adygŏyd ym pen ynaŏ
 uet dyd eithyr yrei hyn. arueu e= 10
 glŏffic ny dyllyr eu gŏyftlaŏ achyt
 gŏyftler ny dygŏydant. Collyr achall-
 aŏ abŏell gynnut ny dygŏydant uyth
 kyt gŏyftler. Őet vn dyd ablynn yffyd
 y eur allurugeu allestri gozeureit pan 15
 gŏyftler. Kyfreith benfic yŏ ydyuot mal
 yrother. Y neb arotho benffic adylly kym
 ryt tyfŏton rac mynet ynny erbyn. Őŏ eir
 enyerbyn agozdiwef oŏ perchennaŏc ar=
 naŏ talet yndeudyblic. Y neb adaŏho 20
 da yarall ac ofdiwat pan delher youyn.

kýfreith anudon au(y)d arnaó of yn gyho=
edaóe y tóg. nýt amgen tri buhyn camló=
ró yr bñenhín. Achýmeret ynteu ýpenýt
am ýranudon. Arllall oꝛ býd týfton gan
taó ý da ageiff.

5

A Neb atalho galanaf oꝛ býd ýgenedýl
oll ýnvnwlat ac ef cóbýl talu adý=
lý erbýn pen ý pýtheónof oꝛ býd ý gened=
ýl ýnteu ýnwascaraótt ýguladoed llawer
oet pýtheónof adýlý ýgkyueir pop gulat.

10

Aal hýn ýtelir guafcar alanaf punt
uýd ran bñáótt. Wheugeínt ran ke(f)
ýnderó. Trugeínt ran kýferderó. Dec ar
hugeínt ran kefuýn. Pýmthec ýó ran
goꝛcheuýn. Seith adímei ran goꝛchaó.

15

Nýt oef pñáótt ran na phñáótt enó ar
ach pellach no hýnný. [**R**]an tat o alanaf
ý uab. keínhaóe. Vn gyfreith ýó ýný ký=
merher ran o alanaf ac ýtalher. Rac
collí kerenhýd hýnný diwatter keínhaóe
paladýr ageffír. **D**ý thal kenedýl farhaet

20

gan neb. tra uo da ar yheló ehunan. Oa
diffyc hagen y da ef iaón yó talu ran y
gýt ac ef hýt y tryded ach.

OEr góymp galanaf yó pan latho 1
dýn ýllall. Adodi oet dýd ýdúóyn 5
ýgyflauan honno. Ae lad ýnteu o dýn
ogenedýl arall heb dýlyu dím idaó. kým
díuóyn y gyflauan honno. Sef ýgelwir
ýn oer góymp galanaf ýgyfreith honno
rac trýmhet y gollí ef. athalu ýgyfla- 10
uan rýwnathoed gýnt.

Pýmhet dýd kým góyl ufhagel ýdý-
lý y bænín guahard ýgoet. hýt
ýmpen pýmthecuet dýd guedy yr ýstó-
ýll. ac oa moch agaffer ýný coet ýdec- 15
uet llódyn ageiff y bænín. hýt ým
pen ýnaóuetdýd. ac odýna allan ewýllif
ýbænín auýd ým danunt.

Or serheir ýríghýll oe eisted ýný dad-
leu talher idaó ýný farhaet gogreit 20
eiffín achuccóy óy. **Y** bænín adýly

o anreith. gre argeiuyr ar dillat amaer-
 6ya6c. ar arueu ar carcharozyon heb eu
 rannu aneb. ny dylly ynteu trayan y
 keffyc tom kanyf yfpeil ynt. ¶ neb a
 dywetto ynfyber6 6rth ybzenhin neu 5
 yn hagyr. talet tri buhyn camlor6 yn
 deudyblyc. Pan gymerho taya6c tir y
 gan y bzenhin trugeint adylly y bzenhin
 opop rantir ygan ytaya6c. ac ozbyd e-
 gl6yf ar tir ytaya6ctref wheugeint ad- 10
 a6 yr bzenhin ygan yneb ae kymero.
 ¶ aeth arotho ybzenhin tir ida6 dec a
 phetwar ugeint uyd y ebedio. ar tray
 an ada6 yr maer ar kyghella6. ¶ letue-
 gin gureic bzenhin neu yuerch punt 15
 atal. ¶ letuegin gureic bzenhin neu y
 uerch hanher punt atal. ¶ letuegin gu-
 reic taya6c neu yuerch keinha6c cota
 atal cany dyllyant 6y letuegineu.
 ¶ 6r ryd adylly ateb dno6 y alltut o pop 20
 haol ny dyllyho colli e taua6t ac eneit

ac aelodeu. kanŷ dŷlyneb colli tauaŷt ac
 eneit ac aelodeu. o tauaŷt dŷn arall. Gue-
 rth tudedŷn paraŷt ŷgkŷfreith howel da
 pedeir ar hugeint arŷant. Dŷrnaŷt agaf-
 fer o anuod nŷt farhaet. iaŷn ŷŷ hagen di- 5
 uŷn ŷr anŷuet nŷt amgen guaet ague-
 li achreith o gŷuarch o bŷd. Pan talher
 racdant guerth creith o gŷfarch atelir gan-

Pvmp allwed ŷgneitaeth ŷf- **¶** taŷ
 fŷd. Vn ŷŷ ofŷn dŷ athro ae garu. 10
 Eil ŷŷ mŷnych ouŷn dŷ dŷfc. Tŷdŷd ŷŷ
 cadŷ genhŷt ŷdŷfc ageffŷch. Petwe(r)ŷd
 ŷŷ tremŷgu golut. Pŷmhet ŷŷ caŷfau
 kelwŷd acharu guirŷoned. rac ofŷn duŷ.
 Pŷbŷnhac atoŷho teruŷn ar tŷr dŷn 15
 arall talet trŷ buhŷn camlŷŷ ŷr bŷenhŷn.
 agunaet ŷteruŷn ŷn gŷftal achŷnt.

ŷneb atŷper am tŷftolŷaeth tŷget mal
 ŷbo iaŷn achŷfreith idaŷ. ac ŷna kŷme-
 ret ŷllall ŷcreir adŷwatet ar ŷ lŷ allŷffet 20
 ŷ tŷft. ac odŷna ŷllet ~~ŷtŷft~~ ŷr ŷgneit

ae kóbýl ýllýffýant. Ý neb alyffo týft
 kým dóbým ýtýftolyaeth collet ý dadýl. Or
 díwat góꝛ o neb llu llad keleín. talet whe-
 ugeínt arodet ló deg wýr a deugeínt vn
 vzeínt ac ef ýdíwat llofrudýaeth. Þóý 5
 býnhac afarhaho ýgilyd owerín ý pete-
 ir gulat. hým. Nýt amgen deheubarth
 góýned. powýf. lloegýr. talet pedeir bu
 apfetwar ugeínt arýant. idaó. Þóýbýn-
 hacatalho galanaf ýgilyd. teir bu ath 10
 trí ugeín mu heb ýchwhanec atal. Ý neb
 agaffo hóch coet maró artirdým arall. ký-
 meret ef ý wharthaóꝛ blaen neffaf o ho-
 naó. Þóýstul arall auo iaón ýffu ý gic.
 ý wharthaóꝛ ýol ageffir. Os kadno neu 15
 lóým arall anhyýs keínhaóꝛ cota ageiff
 ýgan perchennaóꝛ ýtir oꝛ mým ýnteu
 ý croen.

DEudýblyc uýdant díróý achamlóꝛó
 llýs allan. Os ýný uýnwent ýguneír 20
 ý cam ýný nodua. Seith punt ýó meínt

ýdíróý.

.Hanher dirŷy llan ageiff yr abat oꝛ byd ky-
 uarwyd ynllŷthyr ac y moef eglŷs. ar
 ⁊ anher arall ageiff meibon lleyn yreglŷs
 Sef y kymerant ŷy uelly pan del dirŷy
 neu gamlŷrŷ ygan naŷdwyr yr eglŷy y
 llan udunt. ac yfef yrodŷr yda hŷnnŷ yn
 enwedŷc yr fant ac nŷt ureint offrŷm.

5

⁊ y daŷ kyfran yr maer nac yr kyghell-
 aŷr o pŷt a del yteyrn dŷof tir nac o tŷng
 nac o leidyr.

10

OR tyr llog ar tir teyrn yteyrn bieu.
 ac oꝛ tyr llog ar tir eŷcob deu hanher
 uyd rŷg ybŷenhŷn ar eŷcob. Pan dŷcco kyf
 reith anreith o uarŷ ty neu oneb dadyl ar-
 all. yteulu ar maer ageiff yr aneired ar
 enderŷged ar dŷnewyt ar deueit ar geŷuyr
 ac agaffer oll ynŷ ty eithyr meirch ac ych
 en a guarthec maŷr ac eur acaryant a
 dillat amarŷyaŷc. ac oꝛ byd^{vn}peth auo
 kywerthyd punt bŷenhŷn bieuyd. Tra-
 yan galanaf adygŷyd ar perchennaŷc

15

20

yr arýf ýllather ý dýn a hí. **D**a addýcker
 oꝝyuel ýhedóch deu hanher uýd róg ý
 neb ae dýcco ar neb bieúu gýnt. **O**ꝝ býd
 deu dýn ýn ýmdeith tróy goet. ac ellóg
 gurýfgen oꝝ blaenhaf ar yr olhaf hýný 5

OEt yróg llýf allan naó nfeu. ýrodi
 atteb. anaó nfeu ýrodi mach. anaó
 nfeu ýrodi guír oꝝ haól deiffýuedic. **H**aól
 o vn gantref trí dieu ýrodi atteb. a- 10
 thri ý rodi mach. athri ýrodi guír oꝝ
 haól deiffýuedic. **Y** ný cantref nessaf :
 pump nfeu ýrodi atteb. a phump ýrodi
 mach. a phump ý rodi guír. **Y** ný can- 15
 tref trýdýd naó nfeu ý rodi atteb. a naó
 ýrodi mach. anaó ýrodi guír. **D**aó nfeu
 ýarglóyd ýýmgoffau am ý ló. **Y**m pop
 dadleu ýdýlý bot ýpump hýn. Guýf
 a haól ac atteb a barn athagneued.

Póy býnhac atalho tír ý galanaf kyl- 20
 llidet dꝝoſtaó yr arglóyd kanýf rýd

ydylly ytir uot yr neb ytalher idaó. T₂₁ llyf-
feu adylly tyfu ynny tir honno. Meillon.

a guyc. ac yfgall. ac ny byd moy guerth
buoch o₂ tir honno noe hyt pan uo yn

Deu dyn ny dylly y brenhin **¶** p_ou₁ 5
gouyn eu guerth kyt llather ynny
wlat. kaeth dyn arall. kanyf medyant
auyd ydyn ar y gaeth mal ar yaneueil.
Ar dyn agaffer yn ymdeith hyt nof yn
yftauell y brenhin. heb tan. aheb ga- 10
nhoyll kyt llodho guaffan ae thwyr
y brenhin honno ny dyllyr gouyn yala
naf. **¶** a₂o₂ adylly guarandaó ynllóyr
a chadó yn gouaódyr. adyfcu yn graf. a
datganu ynwar a barnu yntrugaraó. 15

Ryneuaót a erlit kyfreith ac yna kat-
wadóy yó. kyneuaót a rac ulaenha
kyfreith. ac yna pan uo aódurdaót bren-
hinyaeth id₁ katwadóy yó. Kyneuaót
a raculaenha kyfreith eiffoes o damwe- 20
in a₂í aníheu. ac yna ny chymhell h₁

naó nŕeu yrodi atdeb. a naó yrodi mach.
 a naó yrodi góir oꝛ haól deiffyfyt. Naó
 nŕeu yffyd yarglŕyd y ymgoffau ae lŕ. Y
 effeirat ymae hyny gaffo amfer gyntaf
 yganu efferen. Ym pop dadleu y dily 1 5
 bot gŕys ahaól ac atdeb a barn a thagnef-
 ed. Pop adeilŕ maestir adily kaffel trı
 phŕen ygan yneb bieffo y coet mynho y
 coetŕ na vynho : nenphŕen. a dŕy nenfoꝛch.
 U neb auo goꝛuodaŕc dŕos arall ony eill y 10
 dŕyn ŕıth gyfreith. dygŕydet dŕoŕt ygoꝛ-
 uodaŕc yg kyfreith yneb yd aeth ef dŕoŕtaŕ.
 Oet goꝛuodaŕc y geiffaŕ yoꝛuodogaeth :
 vn dyd ablŕydyn. LLeidyꝛ arother ar ve
 ıcheu. ny dilyıꝛ ydıuetha. Dy dily neb 15
 wneuthur iaŕn nac atdeb dŕos weithŕet
 y gaeth onyt am ledŕat. Dy dilyıꝛ gŕı
 achyfreith heb ypetwar defnyd hyn : ar
 glŕyd kyffredın. ac ygnat kadeıraŕc. a
 dŕy pleit gydŕychaól. Pŕy bynhac atoꝛ- 20
 ho kyfar awnel oe vod. talet trı buhyn ı
 camlŕŕ yr bŕenhın. ac yr kyfarŕı yar oll.
 Ygŕeırglodyeu affoꝛestıꝛ rac y moch. ka-
 nys llygru ytıꝛ awnant. Yneb ae kaffo ar
 yweırglaŕd neu ar y yt kyn y vot yn aeduet : 25

kymeret pedeir keínhaóc. kyf. ygan perchennaóc ymoch. Os yt aeduet alygrant : talher eu llógyr.

Owhe ffozd ygróhan dyn ae da. o goll. 5
 Ac aghyfarch. allediat. benffic. a lloc.
 ac adneu. Oꝛ teir kyntaf ydylyr dala a damdóg. Oꝛ teir ereill ny dylyr onyt eturyt megys yroder. Dyrnaót agaffer o anuod ny sarhaet. iaón yó hagen díubyn yr an yued nyt amgen góæt a góeli achreith o 10
 gyfarch oꝛ byd. Un werth uyd yneb aóyftler. ar neb yrother yg góyftyl dzoftaó.
 Póy bynhac adotto ar yfcrybyl llygru y yt. eu perchennaóc adyly eu iachau ar ymeínt ymynho óꝛth eu llógyr. Ac ar nys tygho : 15
 talet. Yneb agaffo iaón o góbyl am y yt llygredic ygan perchennaóc yfcrybyl. ny dyly na thal na dala yfcrybyl ar y kelefryt hónnó góedy hynny.

Ímp : pedeir keínhaóc. kyf. atal hyt galan 20
 gayaf rac óyneb. O hynny allan dóy geínhaóc pop tymhoꝛ adꝛycheif arnaó hyny odiwetho ffróyth. Ac yna trugeínt atal. Ac óꝛth hynny ymae vn werth ímp allo buch uaóꝛ oꝛ dechꝛeu hyt y díwed. 25

E Neb atypper am tyftolyaeth. tyget mal
 y bo kyfreithaól idaó. ac yna kymeret
 yllall ycreir adiwadet ar y ló. a llyffset y tyft.
 Odyna edaycher ae cóbyl y llyffóyt. Yneb a
 lyffo tyft kyn dóyn y tyftolyaeth : collet y 5
 dadyl. a lyffo tyft : llyffset kyn kilyaó y tyft
 yóath ycreir góedy tygho y tyftolyaeth. ac
 onys llyffa yna : bit sauedic y tyft. Tyft ar
 tyft : ny byd oet idaó. **U**n rym yó góybydy-
 eit athyfton achyftal a allant ym pop dad- 10
 yl agóell yndadyl tír a dayar. **O**et tyfton
 neu warant tra mox : vn dyd ablóydyn.
Oet tyfton neu warant gozwlat : pytheónos.
Oet tyfton neu warant kywlat : naó diw
 arnaót. **O**et tyfton neu warant vn gym- 15
 hót : tri dieu. **Y** neb auynho díuóynaó
 tyftolyaeth varwaól : aet yn erbyn yneb ae
 tyfto. **Y** neb auynho llyffu tyftolyaeth vy-
 waól : aet yn erbyn y tyft yn gyntaf ar
 eu geireu. ac odyna góedy tyghont eu lló : 20
 tyget ynteu rytygu anudon o honaó a dy
 wedet nat tyft kyfreithaól arnaó ac enwet
 yrachaós. Athyftet ydeu ó nat aeth
 ytyft yn erbyn yr achaós y llyffóyt. ar deu
 hynny góathtyfton ygelwir. a dilis uydant. 25

Pan tyfto tyft peth yny tyftolyaeth yn gyf-
 reithaól y a ereill yn erbyn amdiffynnól
 Neu pan tyfto amdiffynnól peth yn gyf-
 reithaól yn erbyn tyfton : yrei hynny a el-
 wit góathtyfton yg kyfreith. Ac ny dylir 5
 eü llyffu. Galó góybydyeit a ellir yr amfer
 ymynho yneb ae mynho galwo. Ae kyn góat
 ac amdiffyn ae góedy. kanys yr hyn afu
 kyn dadyl a pıouant róg y dadleuwyr.

Góathneu Góybydyeit yó pan ymdoſſont^{ang} 10
 goſſont gyntaf o yn erbyn yr amdiffynnól
 o achóyſſon hyn. Ae o anudon kyhoedaóc.
 Ae o yſpeil gyhoedaóc ae yn lledıat ae y treis.
 ar hedóch. neu o yſcymundaóc geir yenó.
 neu o gerenhyd nes. neu odıgaffed honhe- 15
 it. neu oe vot yn gyfrannaóc ar y da y bo
 ydadyl ymdanaó. Ahynny kyn eu mynet
 yn eu cof. Ony dıchaón ef eu góathneu óy
 yn gyfreithaól yna. Góedy hynny. llyffet
 óynt mal tyfton o vn oı teir ffoıd kyfreith 20

Póy bynhac awnel kynllóyn : **¶** aól.
 yn deudyblyc y telir. kanys treis yó
 ar dyn y lad. Ac yn lledıat ygudyaó. allyna
 yr vn lle y kygeın treis alledıat yndaó yg
 kyfreith. Ac val hyn ygóedir. lló deg wyr 25

a deu vgeint y wadu coet a maes. Athri o
 honunt yn diofredaſc. o gic. a gŵaieic. amar-
 chogaeth. Sef yŵ meffur gŵadu coet ama-
 es. rantir kyfreithaŵl rŵg rŵyd a dyrys a ch-
 oet amaes agŵlyb asych. ac ar ny allo gŵa- 5
 du rantir yn gyfreithaŵl. ny dīchaŵn gŵadu
 coet a maes. Ny byd kynllŵyn ynteu oŵ
 byd ar ffoŵd gyfreith heb gud a heb gel ar-
 naŵ. Oŵ byd ynteu dŵos yffoŵd pump kam
 kyfreithaŵl. Aphump kaṃ troetued ym 10
 pop kam : kynllŵyn uyd. allyna yr achaŵs
 ygŵedir velly. ac ytelir yndeudyblyc. ally-
 na yr vn lle ydylyr croc ac anreith ymdanaŵ.
SEITH eſcob ty yffyd yndyfet. a mynyŵ
 yŵ ypenhaf ygkymry. Llan iſmael. 15
 a llan degeman. a llan vffyllt. a llan Teilaŵ.
 a llan teulydaŵc. a llan geneu. Abadeu ter-
 laŵ atheulydaŵc ac iſmael adegeman ady-
 lyant vot yn yſcolheigon vŵdolyon. Deudec
 punt yŵ ebediŵ pop vn o hynny ac y arglŵ- 20
 yd dyuet ytelir. arneb adel gŵedy ŵynt ae
 tal. Ryd yŵ mynyŵ opop dilyet. LLan keneu
 allan vffyllt ryd ynt oŵ dilyet hŵnnŵ kanyt
 oes tīr vdunt. Y neb afarhao vn oŵ abadeu
 hynny : talet s^gith punt idaŵ. a golchures 25
 oe genedyl yr gŵaratwyd yr genedyl ac yg kof
 ¶ ydial.

TRi dygyn goll kenedyl : vn yó bot
 mab amheuedic heb dóyn a heb
 wadu. Allad o hónnó góza o gened-
 yl arall heb dylyu dím idaó. Talu yr alanaf
 honno oll adylyr. ac ody na ywadu ynteu 5
 rac góneuthur o honaó yr eil gyflauan. Eil
 yó talu galanaf oll eithyr keínhaó a di-
 mei. ac oza byd godoza am hynny. Allad dyn
 oza genedyl am y godoza hónnó. nyt oes of-
 yn ymdanaó. Tzydyd yó pan enlliper góir- 10
 yon am gelein ae holi. ac onys góatta er-
 byn oet kyfreith. ac oza lledir dyn ymdanaó.
 ny dylyr díuóyn ymdanaó.

GRi oet kyfreith ydial keleín róg dóy
 genedyl ny hanffont o vn wlat : en- 15
 uynu haól yny dyd kyntaf oza gyffefín óyth-
 nos yllather ygeleín. ac ony daó atdeb pen
 erbyn pen ypytheónos. kyfreith yn rydhau
 dial. Eil yó oza byd y dóy genedyl yn vn gan-
 tref. enuynu haól yny trydyd dyd góedy llath 20
 er y geleín. ac ony daó atdeb erbyn pen y
 naóuetdyd : kyfreith ynrydhau dial. Tzydyd
 yó os yn vn gymhót ybyd y dóy genedyl.
 enuynu haól yny trydyd dyd góedy llath
 er ygeleín. ac ony daó atdeb erbyn pen y 25

whechet dyd. kyfreith yn rydhau dial.

TEIR rŷyt bŷenhín ynt. y díuŷyn teulu :
 nyt oes díuŷyn am yrŷyt honno onyt
 trugared ybŷenhín. Eil yŷ yre : o pop march 5
 adalher erní. pedeir keínhaŷc kyfreith age-
 iff y bŷenhín. Tŷyded yŷ gŷarthec y vaerty.
 o pop eidon adalher arnunt. pedeir keínhaŷc
 .kyf. ageiff y bŷenhín. **T**EIR rŷyt bŷeyr ynt.
 yre. agŷarthec y vaerty. æ voch. kanys oŷ
 keffir llŷodyn yn eu plith : pedeir keínhaŷc 10
 .kyf. ageiff ybŷeyr 'o pop llŷodyn. **T**EIR rŷyt
 tayaŷc ynt. ywarthec. æ voch. æ hentref.
 pedeir keínhaŷc cotta ageiff ytayaŷc o pop
 llŷodyn agaffer yndunt o galan mei hyt pan
TEIR dirŷy bŷenhín ynt : **¶** darffo medi. 15
Dirŷy treis. a dirŷy ledŷat. a dirŷy ym-
 lad kyfadef. Díuŷyn dirŷy treis yŷ gŷyalen
 aryant. a ffiol eur. achlaŷa eur yny mod y
 dyweŷpŷyt yn díuŷyn farhaet bŷenhín.
 Díuŷyn dirŷy ymlad kyfadef yŷ deudec 20
 mu. Díuŷyn dirŷy ledŷat yŷ. kyŷŷynaŷc lle-
 dŷat ar dyn. a gŷadu o honaŷc yn da arytaua-
 ŷt. a goŷŷot reith arnaŷc æ phallu. lleidyŷ
 kyfadef can pallŷys yreith. Gŷiryon oe pen
 ehunan æ tauaŷt. ny delit dím gantaŷc. 25

ny chahat dím yny laó. deudeg mu diróy
arnaó. **Ŵ**ri anhebcoz bzenhín ynt. y effei-
rat teulu. Æe ygnat llys. Æe teulu. [**Ŵ**]ri
pheth ny chyfran bzenhin a neb. y eur-
graón. Æe hebaóc. Æe leidyf. 5

ŴRi phetwar yffyd. petwar achaoó yd
ymhoelir bzaót. o ofyn góz kadarn.
achas galon. acharyat kyfeillon. Æ serch
da. **¶** Eil petwar yffyd : pedeif taryan a a
yróg dyn areith gólat rac haól lediat. Vn 10
yó kadó góefti yn gyfreithaól. nyt amgen
noe gadó o pxyt gozchyfaeróy hyt y boze.
a dodí ylaó dzoftaó teif góeith y nos honno.
Æ hynny tygu o honaó adynyon y ty gan-
taó. Eil yó gení ameithián. Tygu oz perch- 15
ennaóc ary trydyd o wyr vn vzeínt ac ef.
góelet gení yr anefeil æe veithián ar y heló
heb y vynet teif nos yózthaó. Tzydyd yó
góarant. Petweryd yó góarai kadó kyn
koll. Æ hynny tygu oz dyn ary trydyd o wyr 20
vn vzeínt ac ef. kyn kollí oz llall yda. bot y
da hónnó ary heló ef. Nyt oes warant na-
myn hyt ar teif llaó. Góneuthur oz tryded
laó kadó kyn koll. Æ hynny adiffer dyn
rac llediat. **¶** Tzydyd petwar ynt. pet- 25

war dyn nyt oes naðd udunt rac y bñenhin.
 nac yn llys nac yn llan. Vn yð dyn atoꝛho
 naðd ybñenhin yn vn oꝛ teir gýl arbenhic.
 Eil yð dyn aþyftler oe vod yr bñenhin. Tãdyd
 yð y gýnoffaþc. dyn adylyho ypoꝛthi ac ae 5
 gatto ynof honno heb uþyt. petweryd yð y

TEir kyflauan os góna dyn **¶** gaeth.
 gyny wlat. ydyly y vab colli tref ytat
 oe hachaðs o gyfreith. llad y arglýd. a llad
 y penkenedyl. a llad y teifpan tyle. rac trym- 10
 het y kyflauaneu hynny. **T**ri thawedaþc
 gofied. arglýd góir yn góarandað ary wyr
 da yn barnu eu kyfreitheu. ac ygnat yn
 góarandað haðl ac atþeb. a mach yn góaran-
 dað haðlþi ac amdiffynnþi ynymatþeb. 15

TRi góanas góayð kyfreithaðl yn dad-
 leu. Vn yð góan y arlløft gyny dayar ac
 vn llað. hyny vo abæid y tynnu a dýy lað.
 Eil yð góan ypen ymyón tóyn hyny gudyo
 ymón. **T**ãdyd yð ydodi ar lóyn auo kyfuþch 20
 agó. ac ony byd yn vn oꝛ teir góanas hyn-
 ny. a mynet dyn arnað mal ybo marð : tra-
 yan galanas ydyn adygýd ar perchennaþc
 y góayð. **T**ri ofer ymadiaðd adywedir yn
 llys ac ny ffynnant. Góat kyn deturyt. 25

a llys kyn amfer. a chyghaŵs gŵedy blaŵt.
 Tŵri ofer llaeth yffyd ⁊ llaeth kaffec. alla-
 eth gaſt. allaeth kath. kany w diwygir
 vn o honunt. Tŵeir sarhaet ny diwy-
 gir oŵ keffir trŵy veddaŵt. Sarhaet yr ef- 5
 feirat teulu. a sarhaet yr ygnat llys.
 a sarhaet ymedyc llys. kany dilyant
 ŵy bot yn vedŵ. ŵath na ŵdant py amfer
 y bo reit yr blaenhŵn ŵathunt. Tŵeir pal-
 uaŵt ny diwygir. vn arglŵyd aryŵa yny 10
 reoli yn dyd kat a blaŵydyr. ac vn tat
 ar y vab yr ygoſpi. ac vn penkenedyl
 ar y gar yr y gŵyghoŵ.

Tŵeir gŵaged ny dilyir dadleu ac eu
 hetued am tref eu mam. gŵaieic a 15
 rother yg gŵyſtyl dŵos tir. achaffel mab
 o honei yny gŵyſtloŵyaeth. a mab ywreic
 adialho dyn ogedyl yvam. ac o achawſ
 hynny colli tref ytat ohonaŵ. ac ŵath hyn-
 ny ny dilyir dadleu ac ef am tref yvam. 20
 amab ywreic a rother o rod kenedyl y all-
 tut. Tŵri chewilyd kenedyl ynt ⁊ ac o ach-
 aŵs gŵaieic ymaent ell trŵy. llathrudaŵ gŵaieic
 ic oe hanuod. Eil yŵ dŵyn gŵaieic arall ary
 phen hitheu yr ty. ae gyrru hitheu allan. 25

Tŷdyd yó y hyfpeilaó. bot yn well gantaó y
 hyfpeilaó no bot genthi. **T**ri chehyryn
 canhaftyf yffyd: Vn yó llediat yffoald yker-
 tho kyfran o honaó. kanyf naó affeith yffyd
 idaó. Eil yó hyd bŷenhín poy bynhac ae ky- 5
 llello. Tŷdyd yó abo bleid. y neb awnel kam
 ym dananaó. **T**ri chadarn enllip góreic
 ynt: Vn yó góreic góelet ygó arwreic yn
 dyuot oŷ vn llóyn vn o pop parth yr llóyn.
 Eil yó góelet elldeu dan vn vantell. Tŷdyd 10
 yó góelet ygó róg' deu voaldóyt ywreic.
Tri pheth a haól dyn yn llediat ac ny chy-
 ein llediat yndunt. eredic. a diot coet. aca-
 deilat. **T**eir sarhaet góreic ynt. Vn adŷych-
 eiff. ac vn a oftóg. ac vn yffyd farhaet gó- 15
 byl. Pan rother cuffan idi oe hanuod. tray
 an y sarhaet yffyd eiffeu idi yna. Eil yó y
 phaluu. a honno yffyd sarhaet góbyl
 idi. Tŷyded yó bot genthi oe hanuod. a
 honno adŷycheif ytrayan. **O** teir ffoald 20
 y llyffir tyfton. otirdia. a gal^{an}aftra. agóreicta.
Tri meib yn tri ~~meib~~ broder vn vam
 vn tat. ac ny dilyant kaffel ran o
 otir gan eu brodyr vn vam vn tat ac óynt.
 Vn yó mab llóyn apherth. agóedy hynny 25

kymryt oꝛ vn gŵꝛ yr vn wreic o rod kenedyl
 a chaffel mab o honei. ny dyly ymab hŵn-
 nŵ kyfrannu tŵr ar mab agahat kyn
 noc ef yn llŵyn apherth. Eil yŵ kymryt
 o yfcolheic wreic o rod kenedyl. achaffel 5
 mab o honno. ac odyne kymryt vꝛdeu
 effeiradaeth oꝛ yfcolheic. agŵedy hynny
 kaffel mab oꝛ effeirat hŵnnŵ oꝛ wreic kynt.
 ny dyly y mab kyntaf kyfrannu tŵr ar
 dŵwethaf. kanys yn erbyn dedyf y kah- 10
 at. Tꝛydyd yŵ mut. kany dyly tŵr net
 atteppo dꝛoſtaŵ. kany rodir gŵlat y uut.
TRi dŵn agynnyd eu bꝛeint yn vn
 dyd. Tayaŵctref y kyffeccrer eglŵys
 yndi. gan ganhat ybꝛenhin. dyn oꝛ tref 15
 honno auei y boꝛe yn tayaŵc. auydei y
 nos honno yn ŵꝛ ryd. Eil yŵ dyn yrotho
 ybꝛenhin idaŵ vn oꝛ pedeir sŵyd ar huge
 int bꝛeinhaŵl. kyn rodi y sŵyd idaŵ yn
 tayaŵc: agŵedy yrodi yn ŵꝛ ryd. Tꝛydyd 20
 yŵ yfcolheic ydyd ykaffo coꝛun y boꝛe yn
 vab tayaŵc. ar nos honno yn ŵꝛ ryd.
TRi gŵerth kyfreith beichogi gŵaieic.
 Vn yŵ gŵaet kyn delwat oꝛ collir
 trŵy greulonder: ŵyth adeu vgeint a 25

tal. Eil yó kyn mynet eneit yndaó oꝛ collir
tróy greulonder. trayan yalanas atelir ym-
danaó. Tꝛydyd yó góedy yd el eneit yndaó
oꝛ collir tróy greulonder. cóbyl oe alanas
atelir ym danaó yna. 5

O Teir ffoꝛd y dygir mab y tat. Vn yó góe-
ic lóyn apherth oꝛ byd beichaó pan
vo ar y llaóuaeth. dyget ypheriglaó etti.
Athyget órthaó. efcoꝛ neidyr ímí yar ybeich-
ogi hón os creóys tat gan vam onyt ygóꝛ 10
ydygaf idaó ae enwí. Ac uelly kyfreithaól
ydoc. Eil yó penkenedyl aseith laó kenedyl
gantaó bieu y dóyn. Tꝛydyd yó ony byd pen
kenedyl: lló deg wyr adeu vgeint oe gened-
yl ae dóc. Ar mab ehunan atóg yny blaen. 15
kanyt kyfreithaól lló y vam onyt ar dygyat vꝛy.

O Teir ffoꝛd ygóedir mab o genedyl. ky
mryt ymab oꝛ góꝛ ydywetter y vot yn
vab idaó. Ae dodí yrodaó ar allagí. Adodí y llaó
asseu ar pen y mab. Ar llaó deheu ar yr all- 20
gí ar creireu. Athyget nas creóys ef ac nat
oes dafyn oe waet yndaó. Eil yó ony byd
ytat yn vyó penkenedyl bieu ywadu ase-
ithlaó kenedyl gantaó. Tꝛyded yó ony
byd penkenedyl idaó. lló deg wyr adeu vge- 25

ínt oꝛ genedyl ae góatta. Ar mab hynhaf yr
 góꝛ yd oed ymab ar ygyftlón bieu tygu yny
 blaen. **Ɔ**ri lle ny dyly dyn rodí lló góeilyd.
 Vn yó ar pont vñ pæn heb ganllaó. Eil yó
 ar poꝛth y vynwent. kanys canu ypater ady 5
 ly yna rac eneiteu crístonogyon ybyt. Tꝛy-
 dyd yó aꝛdꝛóꝛs yreglóys. kanyf canu ypater
 adyly yna rac bꝛon ygroc. **Ɔ**yn odyonyon adi
 eínc rac lló góeilyd. arglóyd. ac escob. a mut
 a bydar ac aghyfieithus agóꝛeic veíchaó. 10
Ɔeir goꝛmes doeth ynt : meddaó. agodíneb.
 a dꝛyc anyan. **Ɔ**ri dyn adyly tauodyaó yn
 llys dꝛíostunt. góꝛeic. achryc anyanaól. ac all-
 tut aghyfieithus. Vn dyn adyly dewis ytaf-
 odyáó. arglóyd. **Ɔ**ri llydyn dígyfreith eu góe- 15
 íthꝛet yn eu hydꝛef ar aníueilet mut. ystal-
 óyn. atharó trefgoꝛd. abaed kenuéin. **Ɔ**ri
 llydyn nyt oes werth kyfreith arnunt. knyó
 hóch. abítheiat. a bꝛoch. **Ɔ**ri góæt dígyfreith
 yffyd. góæt o pen crach. agóæt froen. agóa- 20
 et deínt. ony thꝛewir tróy lit. **Ɔ**ri than dígy-
 ureith eu góeithꝛet. tan godeith o hanher ma-
 óꝛth hyt hanher ebꝛill. Athan eneínt trefgoꝛd.
 Athan gefeíl auo naó kam yóꝛth ytref. athó
 banadyl neu tywarch erní. **Ɔ**ri edyn ydyly 25

ybŷenhin eu gŷerth py tu bynhac y llather.
 Eryr. a garan. a chŷcuran. Perchennaŷc ytir
 y llather arnaŷ adyly dec adeu vgeint ygan y
 neb ae llatho. **T**ri phryf ydyly y bŷenhin eu
 gŷerth py tu bynhac y llather. lloftlydan. a be- 5
 leu. a charlŷnc. kanys oc eu crŷyn ygŷneir
 amaerŷyeu ydillat ybŷenhin. **T**ri pheth
 nyat kyfreith eu damdŷg. blaŷt. agŷenyn.
 ac aryant. kanys kyffelyp ageffir udunt.
Teir cont kyfreithaŷl yffyd. cont gaŷt. acont 10
 kath. acont gŷiweir. kanys dillŷg ac ellŷg
 a allant pan vynhont. **T**ri phŷen ryd ynffo-
 est bŷenhin. pŷen criŷ eglŷys. a phren pelei-
 dyr a elhont ynreit ybŷenhin. a phren eloŷ.
Tri choŷn buelyn y bŷenhin. y goŷn kyfed. 15
 ae goŷn kyweithas. ae goŷn yn llaŷ y penky-
 nyd. punt atal pop vn. **T**eir hela ryd yffyd
 ympop gŷlat. hela iŷch. a hela kadno. a hela
 dyfyrgi. kanyt oes tref tat vdunt. **T**ri pheth
 atyrr ar gyfreith. treis. ac amot. ac aghen 20
 octit. **T**ri enŷ riŷhyll yffyd. gŷaed gŷlat.
 a garŷ gychwedyl gŷas y kyghellaŷi. a riŷhyll.
Q teir ffoŷd yteliŷ gŷyalen aryant yr bŷenhin.
 am treis. ac am toŷri naŷd ffoŷd ar achenaŷc
 diatlam. ac am sarhaet bŷenhin. 25

ƆR1 h(ó)ld ny diwýg(ir.) vn yó gofyniaón (o)
 dyn y(e)lyn am (ygar) yn tr1 dadleu ac na
 chaffei iaón. Achyfaruot y elyn ac ef góedy
 hynny. Agóan hóld yndaó a(góayó hyny vo)
 maró. ny diwygir yr h(ó)ld hónnó.) Eil yó gó 5
 neuthur eidiged o wreic óya(óc óyth wreic)
 arall am ygó. Achyfaruot y dó(y wraged)y
 gyt. Agóan hóld o2 wreic óyaóc ae dóy laó
 yny llall hyny vo maró. ny dywygir idi.
 Tydyd yó rod1 mo2óyn ~~yó~~ aeduet yó2 a 10
 mach arymo2óyndaót. Agóan hóld o2 gó2
 ynd1 a bonlloft. ae hymreín vn weith. Ae
 (chaffel yn) wreic. ynteu adyly galó yneith
 (aó)2wyr attaó. Ac enynnu canhóylleu all-
 ad (ych)rys tu rocd1 yn gyfuch agóarr y(ch) 15
 ont. ac o2 tu d2ae chesyn yn gyfu(ch) athal-
 yphed2eín. Ae gollóg ar hóld hónnó (y)n
 d1 heb y díóyn idi. Ahynny yó kyfreith
 tóyll vo2óyn. Ɔr1 dyn ny dylyir eu (góer-)
 thu o gyfreith. lleidyr kyfedef am bo g(óe) 20
 rth pedeir keínhaóc kyfreith yny laó. (ach)
 ynllóynó. A b2ad2 (argló)yd. Ɔr1 (da dílf)
 díuach y(ffyd.) da (arotho arglóyd yó2) ac ade(l)
 idaó ynteu gan gyfrei(th). Ada agaffo gó2e-
 ic gan ygó2 p(an gy)ttyo ynteu agó(2e)ic 25

penkynyd. punt atal pop vn o honunt.

Ɔri hela ryd yffyd ym pop gulat hela i6ach.
a hela dyfyrgr. Ahela cadno. kanyt oes
tref tat udunt. Ɔri pheth atyr ar gyfre
ith. treif ac amot ac aghenocit. 5

Gai h6rd ny diwygr. Vn y6 gouyn ia-
6on odyn am ygar yelyn. yn tri dadleu.
ac na chaffei ia6n. Achyuaruot yelyn ac
ef guedy hynny. Aguan h6rd ynda6 a gua-
y6 hynny uei uar6. ny diwygr ida6 yrh6rd 10
h6nn6. Eil y6 guneuthur eidiged o wreic
6rya6c 6rth wreic arall am y g6r achyfar
uot y d6y wraged y gyt. Aguan h6rd o2
wreic 6rya6c yny llall ae d6y la6 hynny
uo mar6 ny diwygr idi. Tzyd6d y6 rodi 15
mo6yn y 6r amach ar ymo6yn da6t a
guan h6rd yndi o2 g6r a bonlloft ae hym-
rein vn weith hi. Ae chaffel yn wreic hi.
Ynteu adyl6 gal6 atta6 yneitha6rwy6r
aennynu canh6ylleu. A llad ychryf tu 20
d2ae chefyn yn gyuu6ch athal y phedaein.

ac oꝛ tu recdi yn gyfuoch aguarr ychont.
 æe gollóg ar hógd hōnnó yndi heb ydi
 uóyn idi. a hynný yó kyfreith tóyll
 voróyn.

TRi dýn ný dýlyr eu guerthu gan 5
 gyfreith. lleidýr kyfedef am bo
 guerth pedeir keínhaóe kyfreith yný
 laó. achýnllóynó. a bꝛadó arglóyd.
 Tꝛi enó ríghýll ýffýd. gul guaed gulat.
 a garó gýchwedýl guaf ý kyghellaó. 10
 a ríghýll. O teír foꝛd ý telir guýalen
 arýant ýr bꝛenhín a fiol eur achlaó
 eur erní. O dóyn treif ar wreic. ac o toꝛ-
 ri naóð foꝛd ar ýchenaóe diatlam. ac
 am farhaet bꝛenhín. Tꝛi da dilýf di- 15
 uach ýffýd. da arotho ý bꝛenhín ý ó.
 ac a del idaó ynteu gan gyfreith. a da
 agaffo gureic gan ýgó yný hóyneb-
 werth. pan gýtýo ý gó agureic arall.
 a da adýcker yn ryuel deu arglóyd. 20
 Tꝛi chýffredín gulat ýffýd. lluyd a

dadleu. ac eglóyf. kanýf guýf auýd
ar paó b vdunt.

GEir guarthrut moꝛóyn ýffýd.
Vn ýó dýwedóyt oe thát óꝛthi.
mí athrodeis uoꝛóyn ýóꝛ. Eil ýó erchi 5
idi mýnet ý gýfgu at ýgóꝛ. Tꝛýdýd
ýó ý guelet ýboꝛe yn kýuot ýóꝛth ý
góꝛ. ac o achaó f pop vn oꝛ trí hýnný
ý tal ýgóꝛ ý hamwabýr ý harglóyd.
æ chowýll æ heguedi idi hitheu. **T**ri 10
argae guaet ýffýd. mýnwef. a gure-
gýf. perued. aguregýf llaó dóꝛ. **T**ri di-
óýneb gulat ac ný ellir bot heb dunt
arglóyd. ac effeirat. achýfreith. **T**eir
aelóyt adýlý guneuthur iaón æ gym- 15
rýt dꝛof dýn ný bo arglóyd adef idaó.
tat. a bꝛaó t hýnaf. a whegrón.

GEir notwýd kýfreithaó l ýffýd.
notwýd guenígaó l ýurenhínef.
anotwýd medýc ý wniaó ýguelieu. 20
a notwýd ýpenkýnyd ýwniaó ýkón

rŷgedic pedeir keínhaŷc kŷfreith atal
pop vn o honunt. Notwŷd gureic kŷwre-
ín arall keínhaŷc kŷfreith atal.

TEir marŷ tyftolyaeth yffŷd. ac afa
uant yn dadleu yn da. Vn yŷ pan 5
vo amrŷffon ac ymlad rŷg deu arglŷd
am tír. a theruynu hŷnnŷ yndŷlye-
duf ygŷd paŷb yna. a guedŷ ybo ma-
rŷ ynŷueroed hŷnnŷ eu meíbon neu
eu hŷrŷon neu rei oc eu kenedŷl a all- 10
ant dŷn tyftolyaeth am y tír hŷnnŷ.
Ar rei hŷnnŷ a elwir gŷybŷdŷeít am tír.
Eil yŷ dŷnŷon bonhedic o pop parth.
amhínogŷon tír ygelwír yrei hŷnnŷ y
dosparth trŷy ach ac eturŷt achadarnhau 15
gan dŷn tyftolyaeth a allant y achwa-
negu dŷlyet ydŷn ar tír a dayar. Tŷy-
dŷd yŷ pan welher pentanuaen tat.
neu yhendat. neu oz hendat neu vn
oz genedŷl un dŷlyet ac ef alle yteí ae 20
yfcuboŷyeu a rŷcheu ytir ar ardŷt. ar

erwýd pop un oꝛ rei hýnný arodant týf
 tolyæth ýdýn ar ýdýlyet. **T**eír kýfrinach
 ýffýd ý well eu hadef noc eu kelu. colledeu
 arglóyd achýnllóyn allad odýn ý tat ot
 adeuír ýg kýfrinach. 5

TRÍ aníueil un troetaóC ýffýd. march.
 a hebaóC. a gellgí. Póy býnhac atoꝛ-
 ho troet un o honunt talet ýwerth ýn
 hollaóC. **T**RÍ pheth ný theír kýn coller
 ýn rantý. kýllell. achledýf. a llaóóC. ka- 10
 nýf ýneb bieiffont adýlý eu cadó. **T**eír
 farhaet keleín ýnt. pan lather. pan ýf
 peiler. pan uýrhýer ýný oꝛwed. **T**eír
 guarthrut keleín ýnt. gouýn póy ae llad-
 aóC. píeu ýr eloꝛ hon. píeu ý bed hón. 15
TRÍ góC ný díwýgír. góC góC óath ýwreic
 agýmerho ar ureínt moꝛóyn ahítheu
 ýn wreic. a dýn adiffethaer o gýfreith.
 adýn oe genedýl ýn guneúthur góC am
 hýnný. a góC dýn óath gí ýný ruthoraó. 20
Teír gauael nýt atuerír. díof letrat.

Athrof vach nŷ chŷmhello. Athrof alanas.
 Ƨri pheth oŷ keffir ar foŷd nŷt reit atteb ŷ
 neb o honunt pedol. Anotwŷd. Acheŷnhaŷc.

ƧRi dŷn ŷtelir gueli tauaŷt udunt.

Ƨŷr bŷenhŷn. Ac ŷr bŷaŷddŷ ŷn med- 5
 ŷlŷaŷ am ŷuarn. Ac ŷr offeirat ŷnŷ wiŷc
 ŷnŷ teir gŷŷl arbenhic uch ŷallaŷ neu
 ŷn darlleŷn llŷthŷr rac bŷon ŷ bŷenhŷn neu
 ŷnŷ wneuthur. Ƨri lle ŷg kŷfreith hŷ-
 wel ŷmae pŷaŷf. Vn o honu gureic bieu 10
 pŷouŷ treis ar ŷ. Eil ŷŷ kŷnogŷn bieu pŷo
 uŷ uch pen bed ŷmach ŷuot ŷn uach ac
 na diwŷgŷŷt dŷoŷtaŷ ŷuechnŷaeth tra uu
 uŷŷ. Tŷŷdŷd ŷŷ pŷouŷ bugeilgi. Ƨeir pla 15
 kenedŷl. magu mab arglŷd. a dŷŷn mab
 ŷ genedŷl ŷg kam. a guarchadŷ penreith.
 Ƨri pheth atŷrr ar amot. cleuŷt. ac ag-
 hen arglŷd. Ac aghenocŷit. Ƨri pheth
 adiffer dŷn rac guŷf dadleu. lleŷeŷn. ac
 vtgŷrn rac llu goŷwlat. a llif ŷn auon 20
 heb pont aheb keubal. achleuŷt.

TRi dŷn ȳtelir galanaf udunt ac nŷ
 thalant. Gŷ dŷm o alanaf. Arglŷyd.
 kanŷf idaŷ ȳ daŷ traȳan kŷmhell pop ga-
 lanaf. Eil ȳŷ penkenedŷl. kanŷf Gŷth ȳ
 vŷeint ef ȳ telir galanaf ȳgarant. Tŷȳdŷd 5
 ȳŷ tat. kanŷf ran adaŷ idaŷ o alanas ȳuab
 nŷt amgen no cheinŷhaŷc. kanŷt car ȳ
 vab idaŷ. Ac nŷ dŷlŷir llad vn o honunt
 o alanaf. Hŷnher ran bŷaŷt atal whaer
 o alanaf. ac nŷ cheiff hŷ dŷm o alanas. 10
TRi ergŷt nŷ dŷwŷgŷr ȳ garŷ ȳn
 ȳt. Ac ȳ ebaŷl guŷllt ȳn ȳt. Ac ȳ gŷ ȳn ȳt-
TRi dŷn awna gulat ȳn tlaŷt. Arglŷyd
 deu eiraŷc. Ac ȳgnat camwedaŷc. a ma-
 er cuhudŷat. Tŷri chadarn bŷt. Arglŷyd. 15
 kanŷf maen dŷof iaen ȳŷ arglŷyd. Ac ȳn-
 uŷt. canŷ ellir kŷmhell dŷm ar ȳnuŷt
 namŷn ȳewŷllŷs. a dŷn dŷdŷm. kanŷ ellir
 kŷmell dŷm lle nŷ bo. Tŷri anŷueil ȳffŷd
 un werth eu llofgŷrneu ac eu llŷgeit ac 20
 eu heneit. llo. ac eboleŷ tom. achath eiŷhŷr

cath awarchatwo ýfcubaŵa bŷenhín.

TRŷ dŷn caf kenedýl. lleidýr. athŵýllŵa.

caný ellir ýmdiret udunt. adŷn a
latho dŷn oe genedýl ehunan. kaný ledír

ý car býŵ ýr ý car marŵ. caf uýd gan paŵb

5

ý welet ýnteu. **T**Rŷ cheffredín kenedýl.

penkenedýl. atheispantýle. a mab ýwre-
ic arother o rod kenedýl ý eu gelyn. hŵn-

nŵ adýlý bot ýngýffredín rŵg ý dŵý ge-

nedýl. **T**Rŷ meuyluethýant gŵa. bot ýn

10

dŷý^o dŷýc karŵa. ac ýn llibínŵa ýndad-

leu. ac ýn ŵa arglŵýd dŷŵc.

TRŷ aneuell ýffýd uŵý eu teithi.

noc eu guerth kýfreith. Ýftalŵýn.

atharŵ trefgozd. abaed kenueín. kanýf

15

ýr enrýal agollir o collir ŵýnteu. **T**Rŷ

chýfanhed gulat. meibon býcheín. ach

ŵn acheilogeu. **R**ýn no hýn trioed kýf-

reith ar traethaffam. weithon ý traethŵn

Rŵa nabuet dýdýeu.

20

Ýntaf ýŵ nabuetdýd racuýr am-

tír. Eil yó naóuetdýd mei elchóyl. Táy-
dýd yó naóuetdýd mei ýdaó teithi kým-
flith. Petwerýd yó naóuetdýd whefraó
ýdaó teithi kýmweith. (O)et naóuetdýd
ýffýd ýarglóyd ýymgoffau ae ló pan hon- 5
her arnaó rodí lló gýnt. Oet naóuetdýd
ýffýd róg llýf allan. kým atdeb. Ahýnný
guedý haól. pan uo amrýsson am tír.
(O)et naóuetdýd ýffýd am geleín ahan-
fo oꝛ vn cantref ar neb ae llatho. Tíri naó 10
uet dýd ýffýd ýpenkýnýd. Tíri naóuet-
dýd ýffýd am ueichogí gureic. Naóuet-
dýd kým aóft ý da pop heit ýmreínt
modýdaf. Oet naóuetdýd ýffýd am-
warant un wlat neu týft unwlat. Oet 15
naó uetdýd ýffýd ýdóyn tý awnelher ar
tír dýn arall heb ý ganhat. Oet naóuet-
dýd ýffýd ýwreic ý arhof ýran oꝛ da ýný
thý pan ýfgarho ae góꝛ. Oet deu naó-
vetdýd ýffýd am aradýr pan toꝛher. 20

OJ ar bzaóddá auarn y bzaódyeu na uít
uóy genhýt werth keínhaóe no gue-
rth duó: na varn y kam yr guerth nam-
yn barn y iaón yr duó.

BYchan rýued kýt bo pedzuster yn 5
Bllýs pæffenhaól can fýmudant a-
wýd mal awel eluýd. Þóy býnhac hagen
agarho diheuróýd aditraghóydder. guaf-
fanaeth iaón yr arglóýd ieffu gríft. Yr
hón ýffýd gogonet y tat ar mab ar ýsprýt 10
glan Amen.

Gai lle ný dýlý dýn rodi lló gweilýd
Vn ýó. pont un pæn heb ganllaó
Eil ýó ar poath y uýnwent kanýf canu
y pader adýlý dýn ýna rac eneit críston 15
ogyon ýbýt. Tzýdýd ýó ar dzóf yr egló-
ýf. kanýf canu y pater adýlý dýn ýna
rac bzon ýgroc.

Þan dýcker mab y genedýl o ló degwýr
adeugeínt ýmab bieu týgu ýmlaen y 20
genedýl kanýt kýfreithaól y guaran

daŵ h1 namŷn ar ŷ llŵ kŷntaf. pan dŷweto
efcoŷ neidŷr id1.

Pan diwatter mab o genedŷl. ŷ mab hŷn
haf ŷrgŵŷ ŷdŷweter ŷuot ŷn uab idaŵ bieu
tŷgu ŷngŷntaf ŷmlaen ŷgenedŷl. 5

(Ŷ)eir ouer groef ŷffŷd. croef adoter ar foŷd ŷ
mŷŷn ŷt. achroef adoter arifc pŷen goŷwe
idaŵc ŷg koet. achroef adoto dŷn ar allaŵŷ
nŷ dŷlŷho eglŷf ŷmŷrru gantaŵ.

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ENGLISH TRANSLATION OF HAR-
LEIAN MS. 4353 (V) WITH THE
MISSING LEAVES SUPPLIED FROM
CLEOPATRA A XIV (W)

HOWEL the Good, son of Cadell, V I A I
king of Cymru, enacted by the
grace of God and fasting and
prayer when Cymru was in his
possession in its bounds, to wit, three score and
four cantrevs of Deheubarth, and eighteen
cantrevs of Gwynedd, and three score trevs
beyond the Cyrchell, and three score trevs of
Buallt; and within that limit, the word of no
one [is] before their word, and their word is a
word over all. There were bad customs and
bad laws before his time. He therefore takes
six men from every cymwd in Cymru and brings
them to the White House on the Tav; and
there were present those who held croziers
in Cymru including archbishops and bishops
and abbots and good teachers; and of that
number, twelve of^m the wisest laics were

chosen, and the one wisest scholar who was called Blegywryd, to make the good laws and to abolish the bad ones which were before his time; and to place good ones in their stead and to confirm them in his own name. When they had finished making those laws, they placed the curse of God, and the one of that assembly, and the one of Cymru in general upon any one who should break those laws.

And first they began with the Laws of a Court as they were the most important and as they pertained to the King and the Queen and the Twenty-four Officers who accompany them, namely, Chief of the Household. Priest of the Household. Steward. Judge of the Court. Falconer. Chief Huntsman. Chief groom. Page of the Chamber. Steward of the Queen. Priest of the Queen. Bard of the Household. Silentary. Doorkeeper of the Hall. Doorkeeper of the Chamber. Chambermaid. Groom of the Rein. Candlebearer. Butler. Mead brewer. Server of the Court. Cook. Physician. Foot-holder. Groom of the Rein to the Queen.

V I b 12 **A** right of all the officers is to have woollen clothing from the king and linen clothing from the queen three times every year; at Christmas and Easter and Whitsuntide. The

queen has a share of all the profits (ennill) of the king from his demesne (oe wlat dilis). The officers of the queen receive a share of all the profits of the king's officers. **Three** persons who V 1 b 19 do sarhâd to the king; whoever shall violate his protection, and whoever shall obstruct his wife, and whoever shall kill his man in his presence and in the presence of the company when there shall be greeting and an assembly between him and another regulus (pennaeth). A hundred kine are to be paid as sarhâd to the king for every cantrev in his kingdom (teyrnas), and a silver rod which shall reach from the ground to the king's pate when he shall sit in his chair, as thick as his ring finger, with three knobs at the top and three at the bottom as thick as the rod; and a golden cup which shall hold the king's full draught, as thick as the nail of a ploughman who shall have ploughed for seven years; and a golden cover thereon as thick as the cup, as V 2 a 7 broad as the king's face. **The** status of the Lord of Dinevwr moreover is upheld by as many white cows, with the head of each one to the tail of the other and a bull between every score kine of them, as shall extend completely from Argoel to the Court of Dinevwr.

For the galanas of the king is paid three V 2 a 12

times as much as his sarhâd with three augmen-
 V 2 a 13 tations. In three ways sarhâd is done to the
 queen; when her protection shall be violated,
 or when she shall be struck in anger, or when
 a thing shall be taken out of her hand with
 violence; and then a third of the worth of the
 king's sarhâd is paid to the queen, without gold
 V 2 a 18 however and without silver. Thirty-six persons
 on horseback it befits the king to support in
 his retinue; the twenty-four officers and his
 twelve gwestais; and together with that, his
 household and his nobles and his youths and
 V 2 a 23 his minstrels and his almsmen. The most
 honourable after the king and the queen is the
 edling. The edling is to be to the king a
 brother or a son or a nephew, the son of
 V 2 b 1 a brother. The protection of the edling is to
 conduct the person who commits the offence
 until he is safe. The sarhâd and the galanas
 of the king and the edling are the same, except-
 ing privileged gold and silver and the cattle
 which are placed from Argoel to the Court
 V 2 b 6 of Dinevwr. The place of the edling in the
 hall is opposite to the king about the fire with
 him. Between the edling and the pillar next
 to him sits the judge of the court; on the other
 side of him, the priest of the household; after

that the chief of song ; after that there is no fixed place for any one in the hall. **A**ll the V 2 b 11 royal issue, the freemen, and the collectors of the geld (kyllituffon) are to be in the lodging of the edling. The king is to provide the edling with the whole of his expenditure honourably. **T**he V 2 b 15 lodging of the edling and the youths with him is the hall ; and the woodman is to kindle the fire for him and to close the doors after he is gone to sleep. The edling is to have a sufficiency at his repaſt without measure.¹ In the three principal festivals a privileged bon-heddig ſits on the left of the king ; on his right side, every one as he may will. **A** privileged V 2 b 21 protection pertains to every officer ; and to others alſo. **W**hoever ſhall reſort to the pro- V 2 b 23 tection of a queen is to be conducted beyond the boundary of the gwlad without purſuit and without obſtruction. **T**he protection of the V 2 b 25 chief of the houſehold conducts the perſon beyond the boundary of the cymwd. **T**he V 3 a 1 protection of a prieſt of the houſehold is to conduct the perſon to the neareſt church. **T**he V 3 a 3 protection of the ſteward ſaves a perſon from the time he ſhall ſtand in the ſervice of the king until the laſt perſon goes from the court

¹ See note at this point in the Analysis of V after Introduction.

V 3 a 5 to sleep. The protection of the falconer defends the person to the farthest place where V 3 a 7 he shall hawk. The protection of the chief huntsman continues to the farthest place where V 3 a 8 the sound of his horn is heard. The protection of the judge of the court is whilst the suits shall last from the first cause until the V 3 a 10 last. The protection of the chief groom continues whilst the best horse in the court shall V 3 a 11 continue running. The protection of the page of the chamber is from the time he goes to gather rushes until he shall finish spreading the V 3 a 13 king's bed. Similar to that is the protection of V 3 a 15 the chambermaid. The protection of a queen's steward is from the time he shall stand in the service of the queen until the last person V 3 a 17 goes from the chamber to sleep. The protection of the bard of the household is to conduct the person to the chief of the house- V 3 a 19 hold. The protection of the silentary is from V 3 a 20 the first command of silence to the last. Similar is the protection of a [queen's] priest to that of V 3 a 21 his fellow¹. The protection of the candlebearer is from the time the first candle is lit until the V 3 a 23 last is extinguished. The protection of the footholder is from the time he shall sit under

¹ i. e. a king's priest.

the king's feet until the king goes to the chamber. The protection of the cook is from the time he shall begin to cook the first collop until he shall place the last dish before the king and the queen. The protection of the server of the court is from the time he shall begin to distribute the food until the last shall have had his portion. The protection of the mead brewer is from the time he shall begin to prepare the mead vat until he shall cover it. The protection of the butler is from the time he shall begin to empty the mead vat until he shall finish. The protection of the court physician is from the time he goes to visit the sick with the king's leave, until he comes again to the court. The protection of the doorkeeper of the hall is to conduct the person the length of his arm and his rod towards the porter, for he is to receive him. The protection of the porter is to retain the person until the chief of the household comes through the gate towards his lodging; and then let the refugee proceed in safety¹. Similar is the protection of the doorkeeper [of the chamber] to that of his fellow².

¹ V here has probably missed a line: cf. W 37 b 1, 'until the last person shall leave the court.'

² i. e. the doorkeeper of the hall.

V 3 b 17 The protection of a groom of the rein continues whilst the smith of the court is making four shoes and their complement of nails, and whilst
 V 3 b 19 he shall be shoeing the king's steed. Similar to that is the protection of a queen's groom of
 V 3 b 21 the rein. Whosoever's protection is violated,
 V 3 b 22 it is sarhâd to him. What is paid as the sarhâd of a chief of the household is a third of the king's sarhâd without privileged gold and silver;
 V 3 b 24 and likewise his galanas. A Steward, Judge of a Court, Falconer, Chief Huntsman, Chief

[A chasm in V supplied from W]

W 37 b 13 groom, Page of a Chamber, [have] the same sarhâd and the same galanas and the same ebediw; and their daughters the same status. For their sarhâd, nine kine and nine score of silver are to be paid. For the galanas of every one of them, nine kine and nine score kine with three augmentations are paid. A pound is the ebediw of every one of them. A pound is the gobr of their daughters. Three pounds is their cowyll. Seven pounds
 W 37 b 21 is their agweddi. The sarhâd of every one of all the other officers except the chief of the household and the priest of the household, who, although they be of the number of the officers,

are not of the same status—For the sarhâd of W 38 a every one of the other officers, six kine and six score of silver are to be paid. For their galanas is paid six kine and six score kine with three augmentations. For the ebediw of every one is paid six score of silver ; and six score is the gobr of every one of their daughters. A pound and a half is their cowyll ; three pounds is their agweddi. Whoever shall kill a person, let him W 38 a 11 first pay his sarhâd and afterwards his galanas. There is to be no augmentation on the sarhâd of any one.

The lodging of the chief of the household W 38 a 14 is to be the largest house in the middle of the trev, because round him the lodgings of the household are to be, so that they may be ready for every emergency. In the lodging of the chief of the household, the bard of the household and the physician are to be. The lodging of W 38 a 18 the priest of the household, and the scholars of the court with him, is to be the chaplain's house. The lodging of a queen's priest is to be the house W 38 a 20 of the bell-ringer. The lodging of the steward W 38 a 21 and the officers¹ with him is to be the house next to the court. The lodging of the judge of W 38 b 1 the court is to be the chamber of the king or

¹ Servers (swydwyr) in U and X.

the hall; and the cushion which shall be under the king in the day, is to be under the head of the judge of the court in the night. The lodging of the chief groom, and all the grooms with him, is to be the house nearest to the king's barn, because it is he who distributes the provender.

W 38 b 4 The lodging of the chief huntsman, and all the huntsmen with him, is to be the king's kiln

W 38 b 7 house. The lodging of the falconer is to be

W 38 b 9 the king's barn, because the hawks do not

W 38 b 10 like smoke. The bed of the page of the chamber and the chambermaid, in the king's

W 38 b 12 chamber they are to be. The lodging of the

W 38 b 13 doorkeepers is to be the porter's house. The chief of the household has provision in his lodging, namely, three messes and three hornfuls of liquor from the court; and he receives a perquisite (*achyfarós*) every year from the king, to wit, three pounds. Of spoil which the household takes, he receives the share of two men if he be with them; and the ox which he shall choose from the third of the king. Whoever does wrong below the columns of the court, if the chief of the household catch him, by law, he receives a third of the *dirwy* or the *camlwrw*. If also he catches him at the entrance of the hall sooner than the

steward, he receives a third of the dirwy or the camlwrw. The chief of the household is to be W 39 a 3 a son or a nephew, a brother's son, to the king. A hornful of mead comes to him in every banquet from the queen. If the king in anger leaves any one of the household below the fire-place, let the chief of the household invite such a person to his own company. At the end of the hall sits the chief of the household and the whole household around him. Let him take what elder he may will on his right, and another on his left. A horse always in attendance he receives from the king, and two shares of the provender does his horse receive.

Whoever shall do sarhâd to a priest of W 39 a 14 a household or shall kill him, let him submit to the law of the synod; and for his disparaging twelve kine are paid to him, and the third does he receive and the two-thirds the king. A priest of a household receives the garment in which the king shall do penance during Lent, and that by Eastertide; and he has the king's offering, and the offering of the household, and the offering of those who shall take an offering from the king in the three principal festivals; he always however receives the king's offering. A mess of food and a horn-

ful of mead he receives from the court for his provision. A horse always in attendance, he has from the king ; and a third of all the king's tithe he receives ; and one of the three indispensable persons to the king is the priest of the household. **A** queen's priest has a horse always in attendance from the queen ; and her offering and that of those who may belong to her he has three times every year. The offering of the queen however he receives at all times. The garment in which the queen does penance through Lent, her priest receives. The place of the queen's priest is to be opposite to her.

A steward has the garment of the chief of the household in the three principal festivals ; and the garment of the steward, the bard of the household receives ; and the garment of the bard, the doorkeeper receives. The steward, when he shall ask, has the skin of a hart from the huntsmen from the middle of February until the end of a fortnight of May. When the steward comes to the court, the food and the drink is to be wholly according to his ruling. He shows every one his proper place in the hall. He apportions the lodgings. A horse always in attendance he has from the king, and his horse has two shares of the

provender. The steward's land is to be free. He has a steer of every spoil from the household. A steward is to have the gobr of the daughters of every land-maer. He receives twenty-four pence from every officer who shall serve food and drink in the court, when they shall enter upon their office. He distributes the gwestva silver. To him it pertains to test liquors in the court. He has a third of the dirwy and camlwrw of the food and drink servants, namely, çook and butler and server of a court. From the time the steward, standing up, shall proclaim the protection of God and the protection of the king and the queen and the nobles (guyrda), whosoever shall violate that protection is not to have protection either in court or in llan. He is to participate in the twenty-four offices of a court. And he has two parts of the skins of the cattle which are killed in the kitchen. For every office of court the steward has a fee when the king shall confer it; except the principal offices. A hart's skin comes to him in October from the chief huntsman, and therefrom vessels are made to keep the king's cups and his horns, before sharing the skins between the king and the huntsmen. A steward has one man's share

of grooms' silver. A steward by law is to place

[V resumes]

V 6 a 1 food and drink before the king, and a mess above him and another below him, in the three principal festivals. A steward has the length of his middle finger of the clear ale from off the lees; and the length of the middle joint of the bragod; and the length of the extreme joint of the mead. Whoever commits an offence in the entrance of the hall, if the steward catches him by law, he has a third of the dirwy or the camlwrw. If also he catches him below the columns sooner than the chief of the household, he has the third. It pertains to a steward to keep the king's share of the spoil; and when it is divided, let him take an ox or a cow. It pertains to a steward to swear for the king when there shall be a rhaith on him.¹ He is one of the three persons who maintain the status of a court in the king's absence.

V 6 a 15 **A** judge of a court does not give silver to the chief groom when he shall have a

¹ reith arnaG is probably a misreading of *reit* or a mistranslation of *opus*. Cf. Peniarth MS. 28. *Anc. Laws* ii. 757; also i. 362, 642. The translation would then be 'when there shall be occasion'.

horse from the king. He has one man's share of the daered silver. He administers justice gratuitously in every cause which shall pertain to the court. He is to show the status of the men of the court and the status of their offices. He has twenty-four pence from the one to whom he shall show his status and his due. When a legal fee comes to the judges (braótwyŕ) the judge of the court has two shares. He has the share of two men of the spoil which the household takes, although he himself does not go from his house. If any one opposes the judgment of the judge of a court, let them V 6 a 25 place their two pledges in the king's hand; and if the judge of the court be foiled, let him pay to the king the worth of his tongue, and let him never judge again; and if the other be foiled, let him pay his sarhâd to the judge of the court, and to the king the worth of his tongue. It is right for the judge (braóddóŕ) to receive four legal pence from every cause of the value of four legal pence. He is one of the three indispensable persons to the king. Twenty-four pence come to the judges (braótwyŕ) when land shall be meered. If a person enters into law¹ without

¹ Oŕ a dyn yg.kyfreith, etc., Peniarth MS. 28 reads 'Si quis sine

leave of the judge of the court, let him pay three kine camlwrw to the king; and if the king shall be in the place, let him pay twofold. No one is to judge who does not know the Three Columns of Law, and the Worth of every Legal Animal. The judge of the court has a linen sheet from the queen regularly. A horse always in attendance he has from the king, and two shares for it of the provender; and it is to be in the same stall as the king's horse daily. A groom of the rein brings his horse to him in proper order when he shall will it. He has his land free. He has small presents, when his office shall be pledged to him; a throw-board from the king, and a gold ring from the queen; and he is not to part with those presents either by sale or by gift. From the bard when he shall win a chair, the judge of the court has a bugle horn and a gold ring and the cushion which shall be placed under him in his chair. The judge of the court has twenty-four pence from every suit for sarhâd and theft, from the one who shall escape from those charges. He has the tongue from the head which comes

licentia ad audiendum iudices accesserit iudicantes ut auscultet' (*Anc. Laws*, ii. 758. Cf. *ibid.* ii. 821, 900, and i. 370). **V** therefore here may be a misreading or mistranslation.

as a present to the king¹, and all the tongues from the court, for he decides on all the tongues; and the king is to fill the place of the tongue with the thigh muscle of the beast which he shall have for the smith of the court. The judge of the court is the third person who maintains the status of a court in the king's absence. He is to be free from ebediw because judgeship is better than anything temporal,

What day soever the falconer shall kill V 7 a 14
 a heron or a bittern or a curlew by means of his hawks, the king shall perform three services for him; hold his horse while he shall secure the birds, and hold his stirrup while he shall dismount, and hold it while he shall mount. Three times the king presents him with food from his own hand on that night; for by the hand of his messenger he presents him daily, except in the three chief festivals and the day whereon he shall kill a notable bird. On the canghellor's left he sits at a banquet. He has the skin of a hart from the chief huntsman in October to make him gloves and jesses. He

¹ The text of V 7 a 5-7 Ef ageiff. . . . bñenhin, appears to be corrupt. Cf. W 42 a (margin) Tauaŕt y karŕ adel yr bñenhin yn anrec y pen ageiff ef.

drinks three times only in the hall lest there be neglect of the hawks. A horse always in attendance he receives from the king; and two shares of the provender for it. If the falconer kills his horse in hunting or if it should die by chance, he has another from the king. He has every male hawk. He has every sparrowhawk's nest which shall be found on the land of the court. He has a mess of food and a hornful of mead for his provision in his lodging. From the time the falconer shall place his hawks in their mews until he shall take them thence, he gives no answer to any one who shall sue him. He has gwestva once every year on the king's taeogs; and from every taeogtrev he has a crone or four legal pence for food for his hawks. He has his land free. The day whereon he shall capture a notable bird and the king is not in the place, when the falconer comes to the court with the bird with him, the king is to rise to receive him; and if he rises not, he is to give the garment he may have on, to the falconer. He has the heart of every animal which shall be killed in the kitchen. When the falconer shall be distrained upon by law, neither the maer nor the canghellor shall distrain upon him, only the household and the apparitor.

A chief huntsman has the skin of an ox in winter from the steward to make leashes. For the king's benefit the huntsmen hunt until the calends of December. Thence until the ninth day of December they do not share with him. On the ninth day of December, it befits the chief huntsman to show the king his dogs and his horns and his leashes and his third of the skins. Until the ninth day of December no one, who shall sue a chief huntsman, receives an answer from him unless he be one of the court officers, for none [of the officers] is to postpone [the suit of] his fellow if there be one to determine it. A chief huntsman has the share of two men of the skins from the huntsmen with the covert hounds, and one man's share from the huntsmen with the greyhounds; and from the king's third of the skins he has a third. After the skins are distributed among the king and the huntsmen, let the chief huntsman, and the huntsmen with him, go and take up quarters with the king's taeogs; and then let them come to the king by Christmas to receive their right from him. The place of the chief huntsman, and the huntsmen with him in the hall, is the column opposite to the king. A hornful of mead comes to him from the king

or from the chief of the household, and the second from the queen, and the third from the steward. He has from the falconer a tame sparrow-hawk every Michaelmas. He has provision in his lodging, a mess and a hornful of mead. To him belongs a third of the dirwy, camlwrw and ebediw of the huntsmen, and a third of their daughters' gobrs. With the king the huntsmen are to be from Christmas until they shall go to hunt hinds in the spring. From the time they go to hunt on May-day until the end of the ninth day of May, the chief huntsman gives no answer to any one who shall sue him, unless he be overtaken on the calends of May before putting on the boot of his right foot. He has a horse always in attendance from the king, and two shares of the provender for it. When the chief huntsman shall swear, let him swear by his dogs and his horns and his leashes. He has four legal pence from every huntsman with a greyhound, and eight legal pence from every huntsman with a covert hound. If the chief huntsman goes to foray with the king's household or with his host, let him sound his horn when it shall be right for him, and let him choose a steer out of the spoil. As he receives the skin of an ox

before the third day of Christmas from the steward, it is right for him to have the skin of a cow between June and the middle of September¹ from him; and if he remembers not at that time, he has nothing.

A chief groom has the skin of an ox in the winter and the skin of a cow in the summer from the steward, to make halters for the king's horses, and that before sharing the skins between the steward and the officers. A chief groom and the chief huntsman and the foot-holder do not sit by the partition of the hall; each of them moreover knows his place. A chief groom owns the legs of every steer killed in the kitchen, and salt is given to him with them. He has the share of two men of the grooms' silver. He owns the old saddles of the king's steed and its old bridles. A chief groom and the grooms with him have the wild colts which come to the king from the third of a spoil. To him it pertains to hand over every horse which the king shall give, and he himself give a halter with every horse, and he has four pence for every horse except three: the horse which shall be given to the priest of a household, and the horse which shall be given to the judge of

¹ Reading *medi* for *mei*.

a court, and the horse which shall be given to the jester, for the end of its halter is to be bound to its two testicles and so it is to be given. He has the fill of the vessel, of which the king shall drink, from the steward, and the second from the chief of the household, and the third from the queen. He has his land free; and a horse always in attendance he has from the king, and two shares of the provender for it. The place of the chief groom, and the grooms with him, is the column next to the king. To a chief groom it pertains to distribute the stables and the provender of the horses. He has a third of the dirwy and camlwrw of the grooms. He has the king's caps if there be fur thereon; and his spurs, if they be gilded or silvered or lacquered, when they shall be discarded. He has a mess of food and a hornful of ale for his provision.

V 9 b 3 **A** page of the chamber owns all the old clothes of the king except his vesture in Lent. He has his bed clothes and his mantle and his coat and his shirt and his trowsers and his shoes and his stockings. There is no fixed place for the page of the chamber in the hall, as he keeps the king's bed; and he carries his messages between the hall and the chamber. He has his land free, and

his share of the gwestva silver. He spreads the king's bed. He has a horse regularly from the king, and two shares of the provender for it. From every spoil which the household takes, he has the cattle whose ears and horns are of equal length.

A bard of the household has a steer out of V 9 b 15 every spoil at the capture of which he shall be with the household, and one man's share like every other man of the household. He also sings the 'Monarchy of Britain' in front of them in the day of battle and fighting. When a bard shall solicit from a king (teyrn), let him sing one song. When he shall solicit from a breyr, let him sing three songs. When he shall solicit from a taeog, let him sing until he is tired. He has his land free, and his horse regularly from the king; and it is the second song he sings in the hall, for the chief of song is to begin. He sits second nearest to the chief of the household. He has a harp from the king, and a gold ring from the queen, when his office shall be given him; and the harp let him never part with.

Bard of a Household. Silentiary. Queen's V 10 a 3
steward. Doorkeeper of a Hall. Doorkeeper
of a Chamber. Groom of the Rein. Candle-
bearer. Butler. Cook. Foot-holder. Qead

brewer. Server of a Court. Physician. Chambermaid. Queen's groom of the rein. These fifteen are of the same status; and of the same status are their daughters. For the sarhâd of each of them, there are paid six kine and six score of silver. The galanas of each of them is paid with six kine and six score kine with three augmentations. The ebediw of each of them is six score pence; and six score pence is the goibr of the daughter of each of them. A pound and a half for her cowyll. Three pounds
 V 10 a 17 her agweddi. If a daughter of one of these fifteen goes away clandestinely without consent of kindred, her agweddi will be six steers having ears and horns of equal length. Of the same status as that is the daughter, who goes away clandestinely, of every free man.

V 10 a 22 **I**f the doorkeeper of a hall go beyond the length of his arm and his rod from the door after the king has entered the hall, and he there suffer sarhâd, no compensation is to be made to him. If the doorkeeper or the porter knowingly impedes one of the officers entering at his own will, let him pay four legal pence to the officer; and if he be a principal one, let him pay twofold, and three kine camlwrw does he pay to the king. The doorkeeper has a

vessel to hold his liquor. The steward and the waiters¹ bring their liquor into the vessel of the doorkeeper. When the liquor of the apostles² is distributed, the doorkeeper takes charge of it. He dries the skins of the cattle which shall be killed in the kitchen; and he also receives a penny for every skin when shared. He has his land free; and a horse always in attendance does he receive from the king. One man's share does he receive of the gwestva silver.

The doorkeeper of a chamber has his land V 10 b 14 free, and a horse always in attendance from the king; and legal liquor does he obtain, and his share of the gwestva silver.

A groom of the rein has the daily saddles of V 10 b 16 the king and his pannel and his rain cap when discarded; and his old horse shoes and his shoeing irons. His land he has free, and his horse regularly. He leads the king's horse to its stable (lety) and from its stable. He holds the king's horse when he shall mount and when he shall dismount. One man's share does he receive of the wild colts taken in foray.

¹ Cf. *Anc. Laws*, ii. 762 'pincerne'; also *ibid.* 783 'pincerne ... id est trullyat'.

² Cf. *ibid.* 762 'Ad potum apostolorum nomine sumptum,' &c.

V 10 b 25 **A** court physician sits second next to the chief of the household in the hall. His land he has free, and a horse regularly from the king. Gratuitously does he prepare medicines for the household and for the men of the court; for he only receives the bloodstained clothes, unless it be one of the three mortal wounds. A pound does he take without his maintenance or nine score pence together with his maintenance for the mortal wound, to wit, [first] when a person's head is broken so that the brain is seen. A bone of the upper part of the cranium is four curt pence in value if it sounds in falling into a basin; a bone of the lower part of the cranium is four legal pence in value. And [secondly] when a person shall be stabbed in his body so that his bowels are seen. And [thirdly] when one of the four pillars (poft) of a person's body is broken so that the marrow is seen; these are the two thighs and the two humeri. Three pounds is the worth of each one of those three wounds.

V 11 a 17 **A** butler has his land free, and a horse always in attendance from the king. He receives legal liquor, to wit, the fill of the drinking vessels¹ used for serving in the court of the ale, and

¹ Reading gwallofyer for gaffanaethwyr.

their third of the mead, and their half of the bragod. **A** mead brewer has his land free, and his horse regularly from the king. One man's share does he obtain of the gwestva silver, and a third of the wax taken from the mead vat; for the two parts are divided into three shares, the two shares for the hall and the third for the chamber. V II a 22

A cook has the skins of the sheep and the goats and the lambs and the kids and the calves, and the entrails of the cattle which shall be killed in the kitchen, except the rectum and the milt which go to the porter. The cook has the tallow and the skimming from the kitchen, except the tallow of the steer which shall be three nights with the cattle of the maerhouse. His land he gets free, and his horse always in attendance from the king. V II b 3

A silentiary has four pence from every dirwy and camlwrw which shall be forfeited for breaking silence in the court. A share also does he receive from the officers for every distribution. His land he has free, and his share of the gwestva silver, and his horse regularly from the king. When the land maer shall be removed from his office, the silentiary has three score pence from whatever person is appointed in his stead. V II b 11

- V 11 b 19 **A** footholder is to sit under the king's feet and to eat from the same dish as he. He is to light the first candle before the king at meat; and yet he has a mess of food and liquor, for he does not participate in the banquet. His land he has free, and a horse always in attendance from the king, and his share of the gwestva silver.
- V 12 a 1 **T**he server of a court has his land free, and his horse regularly from the king, and his share of the gwestva silver.
- V 12 a 4 **Q**ueen's steward has his horse regularly from the queen. Eight pence comes to him from the gwestva silver; and he takes two pence, and the rest he shares among the officers of the chamber. He has the care of the food and drink in the chamber. He is to test the liquors of the chamber; and show each his place.
- V 12 a 11 **A** chambermaid has all the clothing of the queen throughout the year except the garment wherein she shall do penance in Lent. Her land she has free, and her horse regularly from the queen; and her old bridles and her apparel (ae harchenat) when discarded, does she receive; and her share of the gwestva silver.

Queen's groom of the rein has his land free, V 12 a 17
 and his horse regularly from the queen. Where V 12 a 19
 the priest of the household and the steward and
 the judge of the court are together, the status
 of a court is in that place although the king be
 absent.

Maer and canghellor are to keep the waste V 12 a 22
 of a king. A pound and a half comes
 to the king when a maership or a canghellorship
 shall be pledged. The maer maintains three
 persons with himself in a banquet in the king's
 hall. He distributes the household when they
 shall go into quarters. On a foray he ac-
 companies the household with three men. He
 has a progress with three men among the
 king's taeogs twice in the year. A chief of
 kindred is never to be a maer or canghellor.
 A maer is to demand all the dues of the king as
 far as his jurisdiction of maer extends. Maer
 and canghellor are entitled to a third of the
 gobrs of the taeogs' daughters, and a third of
 the camlwrws and ebediws of the taeogs, and
 a third of their corn when they shall flee from
 the gwlad, and a third of their corn and their
 food from every marwdy of a taeog. A maer is
 to divide everything, and an apparitor is to
 choose, for the king. If it happens that the

maer is unable to maintain a house, let him take to him what taeog he likes for a year from one calends of May to another, and let him enjoy the milk of the taeog during the summer, and his corn in the autumn, and his swine in winter ; and when the taeog shall go from him, let him leave him four large sows and a boar and all the rest of his animals, and four acres of winter tilth and eight acres of spring tilth ; and the second year and the third let him do likewise ; not however the same taeog. Afterwards let him subsist upon his own means for three other years ; then let the king relieve him by granting him a taeog under the former regulation, if he will. When a person shall lose his spoil by law, the maer and the canghellor are to have the heifers and the steers and the stirks in two equal shares.

V 13 a 5 **T**he duty of the canghellor is to hold the pleas of the king in his presence and in his absence. He is to place a cross and restriction in every suit. To the left of the king does the canghellor sit in the three principal festivals, if the king be holding court in his canghellorship. A gold ring and a harp and a throwboard does he receive from the king when he enters into office. In the time

of Howel the Good, a third of the live and dead stock of the taeogs came to the maer and to the canghellor; the two parts to the maer, and the third to the canghellor; and the maer shared and the canghellor chose.

An apparitor has his land free, and a mess ^{V 13 a 17} from the court. Between the two columns he stands while the king shall eat, for it then pertains to him to secure the hall against fire. After meat let him eat along with the servants; after that let him, neither sit nor strike the post nearest to the king. He has legal liquor, to wit, the fill of the vessels used for serving in the court, of the ale; and their half of the bragod, and their third of the mead. He has the shank of every steer from the court, which is not as high as the ankle¹. On the ninth day before the calends of winter he receives a coat, and a shirt, and a cap, and three cubits of linen from the extremity of his elbow to the end of his middle finger, to make trowsers for himself; and there is to be no linsey-woolsey in his trowsers. The length of his clothes is only to extend to the tie of his trowsers. On the

¹ In order to make buskins for himself as high as the ankles, so say the Welsh texts later than the *Black Book of Chirk* (MS. A). See *Anc. Laws* I. 64, 392.

calends of March he has a coat and a shirt and a mantle and trowsers; also in the three chief seasons he has a bonnet. He is to share between the king and the maer and the canghellor. He has the odd sheaf, when the corn of fugitive taeogs shall be shared, and their marwdys. When a geldable fugitive shall leave his corn unreaped and when the like occurs in the case of a marwdy, the apparitor has the headlands. He has the bacon in cut and the butter in cut from the marwdys; and the nether stone of the quern, and all the green flax, and the flax seed, and the layer next to the ground of the mow, and the hatchets, the reaping-hooks, the fowls, the geese and the cats. He has a loaf with its enllyn in every house to which he comes on the king's business. Three cubits are to be in the length of his bill, lest he be discovered. He has the bull which shall come among the spoil. When the apparitor shall die, his possessions are at the king's mercy. If the apparitor suffer sarhâd while sitting during the pleas of the king, let there be paid to him a sieve full of chaff and an addle egg. The summons of an apparitor, with witnesses or striking the post three times, cannot be denied except by objecting. When

however it shall be denied, the oath of the person summoned, with that of two men of the same status as himself, denies it.

The smith of a court has the heads of the V 14 a 6
cattle which shall be slaughtered in the kitchen and their feet, except the tongues. His maintenance, and that of his servant, comes from the court. Gratuitously he does all the work of the court except three works: a cauldron and a broad axe and a spear. A smith of a court has the ceinion of a banquet. He receives four pence from every prisoner off whom he shall remove irons. His land he has free. Legal liquor he has from the court, [viz.] the fill of the vessels used for serving in the court of the ale, and their third of the mead, and their half of the bragod. He is one of the three persons who receive that measure; then the apparitor; lastly the butler. No smith can be in the same cymwd as the smith of a court without his permission. He has the same freedom in grinding at the mill as the king. He has the gobrs of the daughters of the smiths who shall be under him and at his command. Six score pence is the ebediw of the smith of the court, and six score pence is the gobr of his

daughter. A pound and a half is her cowyll. Three pounds her agweddi.

V 14 b 1 **T**he porter has his land free. In the castle behind the door is his house, and his maintenance he gets from the court. He receives a log of wood from every horseload of fuel which comes through the gate, and also a log from every cartload, to wit, such a log as he can pull with his one hand without impeding the progress of the horses or the oxen; and although he cannot pull a single log of wood, yet he receives a log, but not the largest. Of the spoil of swine which comes to the gate, the porter has a sow, and it is not to be larger than he is able with his one hand to hold up by the bristles so that her feet shall not be lower than his knee. Of the spoil of cattle which comes to the gate, if there be a steer without a tail, the porter has it; and he also has the last steer which comes to the gate, and the milt and the rectum of the cattle which shall be slaughtered in the kitchen. Four pence he gets from every prisoner who shall be lawfully imprisoned in the court.

V 14 b 19 **I**t is necessary that the watchman should be a bonheddig gwlad, for in him confidence is placed by the king. His food he

always receives in the court, and, if the king be not in the court, he receives his mess first after the maer. Every morning he gets a loaf with its enllyn for his morning meal. The aitch-bone he gets of every steer slaughtered in the kitchen. His land he has free; and clothing he has twice in the year from the king; and shoes and stockings he gets once.

Land maer has the suet and the lard from V 15 a 3 the court. He has the skins of the cattle slaughtered in the kitchen which shall be three nights with the cattle of the maer-house. He has the gobrs of the daughters of the men of the maer-trev. Although the servants shall do sarhâd to the land maer while on their way carrying drink either from the kitchen or from the mead cellar towards the hall, they are not to make compensation to him. When his sarhâd shall be paid, six kine and six score of silver are paid to him. His galanas is paid with six kine and six score kine, with three augmentations.

The right of the chief of song is to sit on V 15 a 14 the left of the edling. His land he has free. He is to sing first in the hall. A wedding donation he receives, to wit, twenty four pence from every virgin when she shall marry. He

gets nothing however at the wedding of a woman from whom he previously received chattels on the occasion of her wedding when she was a virgin. A bard when he shall have won a chair, such is a chief of song. No bard can solicit anything as far as the jurisdiction of the chief of song shall extend, without his permission, unless he be a bard of a border gwlad. Although the king shall prohibit the giving of chattels within his kingdom till the end of a certain period, the chief of song is exempt by law. When the king shall will to hear a song, let the chief of song sing two songs concerning God and the third of the chiefs. When the queen shall will to hear a song in her chamber, let the bard of the household sing three songs softly lest the hall be disturbed.

V 15 b 6 **Q**ub of a king's coverhound whilst its eyes are shut, is twenty four pence in value. In its litter, it is forty eight pence in value. In its kennel, it is ninety six pence in value. In its random hunting, it is six score pence in value. When it shall be trained, it is a pound

V 15 b 11 in value. **G**ub of a king's greyhound before its eyes are opened, is twelve pence in value. In its litter, it is twenty four pence in value. In its kennel, it is forty eight pence in value.

In its random hunting, it is ninety six pence in value. When it shall be trained, it is a pound in value. Of like worth are the covert-^{V 15 b 16} hound of a breyr and the greyhound of a king. The value of a breyr's greyhound is in law^{V 15 b 17} half the value of a breyr's coverthound of equal age. Of whatever breed the cub of a taeog may^{V 15 b 18} be, it is before opening its eyes a curt penny in value. In its litter, it is two curt pence in value. In its kennel, it is three curt pence in value. When it shall be set free, it is four curt pence in value. A cur, although it is a^{V 15 b 23} king who shall own it, is of no more value than four curt pence. If it be a shepherd dog, it is of the value of a steer of current worth; and should there be doubt as to its being so, let the owner swear, with a neighbour above his door and another below his door, that it goes before the cattle in the morning and guards the hind-^{V 16 a 3} most at the close of day. Whoever shall pull^{V 16 a 3} out an eye of a king's coverthound or shall cut off its tail, let him pay four legal pence for every cow which the dog shall be worth. A rambling dog, if it be killed further than^{V 16 a 6} nine paces from the door, shall not be paid for. If it be killed within the nine paces, twenty four pence are paid for it. Do legal^{V 16 a 8}

worth exists on a harrier; on everything which has no legal worth, an appraisement is obtained.

V 16 a 11 **W**hoever shall meddle with a king's hart in season, let him pay three kine camlwrw to the king. A stag is of the value of an ox. A hind is of the value of a cow. There are to be twelve privileged pieces in a king's hart in season: tongue, and the three pieces of the neck, lungs, heart, two-loins, shoulder, haunch, stomach, nombles, liver. Three kine camlwrw are paid for every piece. For a king's hart in season, when every camlwrw is reckoned, there are paid two score kine. There are no privileged pieces in a king's hart except from the Feast of Cirig to the calends of December; and it is not a hart in season except whilst the privileged pieces shall be in

V 16 a 22 it. **I**f a king's stag be killed in the trev of a breyr in the morning, let the breyr keep it whole until mid-day; and if the huntsmen do not arrive then, let the breyr cause the hart to be skinned, and the dogs to be lured from the flesh¹; and let him take home the dogs and the

¹ There appears to be some confusion in the various texts as to the dogs and the flesh. Cf. Peniarth MS. 28, et canes pascat

skin and the liver and the hind quarter; and if the huntsmen do not arrive that night, let him make use of the flesh and let him keep the dogs and the skin for the huntsmen. If the stag be killed at mid-day, let the breyr keep it whole till the night; and if the huntsmen do not arrive then, let the breyr make use of it like the former one. ¶ If it be killed during the V 16 b 7 night in the trev of a breyr, let him spread his mantle over it, and let him keep it whole until the morning; and if the huntsmen do not arrive then, it will be of the same status as the former ones. ¶ If a freeman be hunting with V 16 b 11 coverhounds, let him wait in the morning until the king's huntsmen shall thrice let loose their dogs; and afterwards let him let loose. ¶ Whoever shall kill a hart on another person's V 16 b 14 land, let him give a quarter to the owner of the land, unless it be a king's hart; for there is to be no quarter for land in a king's hart. ¶ If V.16 b 17 a traveller sees an animal from a road in a king's forest, let him discharge a missile at it, if he will; and if he hit it, let him pursue whilst he shall see it; and from the time that it shall disappear from view, let him leave it.

de carne, *Anc. Laws*, ii. 800; also 825; and the *Black Book of Chirk* (MS. A), *ibid.* i. 286; also 492, 736.

V 16 b 21

Thus far by the permission of God we have discussed the Laws of a Court. Now with the help of the glorious Lord Jesus Christ, we will shew the Laws of a Gwlad. And first, the Three Columns of Law, that is, the nine accessaries of galanas; and the nine accessaries of fire; and the nine accessaries of theft.

V 17 a 4

The first of the nine accessaries of galanas is tongue-reddening, that is, showing the place where the person, who is to be killed, may be to the person who kills him. The second is, giving counsel to kill the person. The third is, consenting with the murderer to kill him. The fourth is, looking out. The fifth is, accompanying the murderer. The sixth is, repairing to the trev. The seventh is, superintending. The eighth is, being an assistant. The ninth is, seeing him killed while allowing it. For each of the first three, there is given nine score of silver and the oaths of a hundred men to deny blood. For each of the following three, there is given twice nine score of silver and the oaths of two hundred men. For each of the last three, there is paid thrice nine score of silver and the oaths of three hundred men

V 17 a 17 to deny blood. **W**hoever shall deny wood and

field, let him give the oaths of fifty men without bondman and without alltud; and three of them abjuring horse-riding and linen and woman. **W**hoever shall admit homicide, let V 17 a 20 him and his kindred pay the sarhâd of the person who is killed, and his galanas. And first, the murderer pays the murdered man's sarhâd to his father and his mother and his brothers and his sisters; and if he was married, his wife is to receive a third of the sarhâd from those. Moreover the third of the galanas will fall on the murderer and his father and his mother and his brothers and his sisters, apart from the kindred. Again, the third of the murderer is divided into three parts, the third to fall on the murderer himself, and the two parts on the father and the mother and the brothers and the sisters; and of those men each one pays as much as the other, and so the women; and no woman pays more than half the share of a man; and that third is to be paid to the slain person's father and mother and his co-heirs as in the case of his sarhâd. The two shares which are imposed on the kindred are divided into three parts; and of these, the kindred of the father pays two shares, and the mother's kindred pays the third. The same generations of the kin-

dred are to pay galanas along with the murderer to the same generations who receive it on the part of the murdered, from the ancestor in the fifth remove to the fifth cousin. Thus are named the nine degrees of a kindred who are to pay galanas and to receive it, and their members. The first of the nine degrees is the father and mother of the murderer or of the murdered. The second is a brother and sister. The third is a grandfather. The fourth is a great grandfather. The fifth is a cousin. The sixth is a second cousin. The seventh is a third cousin. The eighth is a fourth cousin. The ninth is a fifth cousin. The members of the degrees are the nephew and uncle of the murderer or the murdered. A nephew is a son of a brother or a son of a sister, or of a cousin male or female, or of a second cousin. An uncle is a brother of a father or mother, or of a grandfather or a grandmother, or of a great grandfather or a great grandmother. And this is the amount of the share of each one of all these when paying galanas or receiving it. Whoever may be in kinship nearer than another by one generation to the murderer or the murdered, pays or receives twice as much as that other; and so in respect to each

of the seven last degrees and the members of all the degrees. The heirs of the murderer or the murdered are not to pay anything nor receive in respect to galanas, because the share of the person who pays more than any other stands for him and his heirs; and their care rests on him. The care of the heir of the murdered rests on his parents and his co-heirs because they receive a third part of the galanas. And if there be anyone of the kindred of the murderer or the murdered, who is an ecclesiastic in holy orders or a religious or leprous or dumb or an idiot, he neither pays nor receives any of the galanas. They are not to take vengeance for a person murdered, nor is vengeance to be taken on them; and it is impossible to compel such by any law to pay anything, nor are they to receive.

OF the nine accessaries of fire, the first is V 18 a 22 counselling to burn the house. The second is, agreeing concerning the burning. The third is, going to burn. The fourth is, carrying the cresset. The fifth is, striking the fire. The sixth is, procuring tinder. The seventh is, blowing the fire until it shall kindle. The eighth is, setting fire to the thing with which to burn. The ninth is, watching the

burning and allowing it. Whoever shall deny one of these nine accessaries, let him give the oaths of fifty men without bondman and without alltud.

V 18 b 6 **T**he first of the nine accessaries of theft is devising deceit and seeking an accomplice. The second is, agreeing concerning the theft. The third is, giving provision. The fourth is, carrying the food while accompanying him. The fifth is, tearing down the cattle yard or breaking the house. The seventh [sixth] is, moving what is stolen from its place and walking day or night with it. The seventh is, knowing and informing as to the theft. The eighth is, sharing with the thieves. The ninth is, seeing the theft and concealing it for reward or buying it for worth. Whoever shall deny one of these accessaries, let him give the oaths of fifty men without bondman and without alltud.

V 18 b 19 **N**ine persons who are to be believed in giving their testimony, each one of them separately on his oath. A lord between his two men as to a suit which they acknowledge to have been previously before him; and he be not interested in the suit, and they be not in agreement as to the mode. An abbot between

his two monks on the threshold of the choir. A father between his two sons by placing his hands on the head of the son against whom he shall swear, and saying thus: 'By God, the One who created me thy father and thee my son, the truth I declare between you.' A judge as to what he previously decided, if the two persons concerning whom he judged are disputing concerning the decision. A surety as to his suretyship if he admit a part and deny another part. A priest between his two parishioners as to the testimony which was testified to him. A virgin as to her virginity, if the man to whom she was given declares she was not a virgin in order to take away her right and her due; or if she is violated and the man who violated her says she was not a virgin, the virgin's testimony is to be believed against him. A shepherd of a hamlet (trefgozd) as to his shepherding if one animal kills the other. A thief without hope of mercy concerning his fellow-thief, when brought to the gallows; because credible is his word concerning his companions and the chattels they thieved, without a relic; and his companion is not to be destroyed on his word, but is to be a thief for sale. To be believed also is a contract man as to his con-

tract. And so also to be believed is an informer who gives a full information. And a giver of property is to be believed as to the chattels he gives, and so it is said: 'There is no gift except by consent.'

- V 19 a 24 **A** person's hand, and his foot, and his eye, and his lip, and his ear with loss of its hearing, and his nose; six kine and six score of silver is the worth of each one of them. If a person's ear be wholly cut off and the person continue to hear as before, two kine and two score of silver are to be paid. The testicles are of the same worth as all the above members.
- V 19 b 4 **T**he tongue by itself is of such value as all the members which have been so far mentioned. All a person's members when reckoned together are eight and four score pounds in value.
- V 19 b 9 **A** person's finger is a cow and a score of silver
- V 19 b 10 in value. The worth of the thumb is two kine
- V 19 b 11 and two score of silver. **A** person's nail is
- V 19 b 12 thirty pence in value. The worth of the extreme joint, twenty six pence and a half-penny
- V 19 b 14 and a third of a penny. The worth of the middle joint, fifty and a half-penny and two
- V 19 b 16 parts of a half-penny. The worth of the nearest
- V 19 b 17 joint, eighty pence. **A** person's foretooth is twenty four pence in value with three aug-

mentations; and when a foretooth is paid for, the worth of a conspicuous scar is to be paid with it. A backtooth is fifty [pence] in value. V 19 b 20

Twenty four pence is the worth of a person's V 19 b 21
blood, for it is not proper that the worth of a man's blood should be as high as the worth of God's blood. Although he was very man, he was very God and he sinned not in his flesh. There are three conspicuous scars upon V 19 b 25
a person: a scar on a person's face, valued at six score pence; a scar on the back of the right hand, valued at sixty pence; a scar on the back of the right foot, valued at thirty pence. The worth of a person's eyelid, as long V 20 a 4
as the hair is on it, is one legal penny in value for every hair; if a part be cut away from it, then the worth of a conspicuous scar is paid.

The amount of the galanas of a maer or a V 20 a 8
canghellor is one hundred and eighty nine kine with three augmentations. The sarhâd of each of them is nine kine and nine score of silver. The ebediw of each of them is a pound. The gobr of the daughter of each is a pound, and the cowyll is three pounds, and the agweddi is seven pounds. If a daughter of a maer or a canghellor or one of the principal officers of a court goes away clandestinely without consent

- of kindred, nine steers with horns and ears of equal length will be their agweddi. Four kine and four score of silver is the sarhâd of a king's domestic (teulu⁶¹) if he avouch himself as such.
- V 20 a 18
- V 20 a 20 Three kine are paid for the sarhâd of a breyr's domestic, that is, three kine of current value.
- V 20 a 22 **T**he galanas of a chief of kindred is thrice nine kine and thrice nine score kine with three augmentations. For his sarhâd thrice nine kine and thrice nine score of silver are paid. The galanas of one of the members of a chief of kindred, to wit, his kin, is paid with nine kine and nine score kine with three augmentations. For his sarhâd he receives nine kine and nine score of silver.
- V 20 a 25
- V 20 b 3 The galanas of a breyr without office is paid with six kine and six score kine with three augmentations. His sarhâd is paid with six kine and six score of silver. The galanas of an innate bonheddig is paid with three kine and three score kine with three augmentations. His sarhâd is paid with three kine and three score of silver. An innate bonheddig is a Cymro by mother and father without bondman and without alltud and without mean origin in him. If an innate bonheddig is a breyr's man when murdered, the breyr receives six kine of the
- V 20 b 6

galanas from the murderer. To the king comes V 20 b 14
 the third of every galanas, because it is for him
 to enforce where it is not possible for a kindred
 to enforce ; and what shall be obtained of the
 murderer's chattels from time to time, belongs
 to the king. The galanas of a king's taeog is V 20 b 18
 paid with three kine and three score kine with
 three augmentations. His sarhâd is three kine
 and three score of silver. The galanas of V 20 b 20
 a breyr's taeog is half the galanas of a king's
 taeog, and likewise his sarhâd. The galanas V 20 b 22
 of a king's alltud is paid with three kine and
 three score kine without augmentation. His
 sarhâd is three kine without addition. The V 20 b 25
 galanas of a breyr's alltud, is half the galanas
 of a king's alltud. The galanas of a taeog's V 21 a 1
 alltud, is half the galanas of a breyr's alltud, and
 likewise with regard to their sarhâds.

Whoever shall strike a person, let him pay V 21 a 4
 his sarhâd first, because attack and
 onset constitute a sarhâd to every person ; and
 a penny for every hair pulled out from his head
 by the root ; and a penny for every finger which
 shall touch the head ; and twenty-four pence
 for the front hair. Let every one choose his V 21 a 9
 status, whether by the status of his chief of
 kindred or by the status of his father or by

- V 21 a 11 the status of his office. A pound and a half is the worth of a well-formed bondman, if he originates from beyond the sea. If however he be maimed or too old or too young, that is, less than twenty years, he is one pound in value. If also he originates from this side of the sea, he is a pound in value, because he himself debased his status by willingly becoming
- V 21 a 18 a hireling. If a free man strike a bondman, let him pay him twelve pence; six for three cubits of home-made white cloth to make him a coat for cutting furze in; three for trowsers; one for buskins and gloves; one for a hedging-bill, or for a hatchet if he be a woodman; one
- V 21 a 24 for a rope of twelve cubits. If a bondman strike a free man, it is just to cut off his right hand, or let the bondman's lord pay the person's sarhâd. The protection of a bondman is as far
- V 21 b 2 as he throws his sickle. Whoever shall have
- V 21 b 3 connexion with a bondwoman without consent of her lord, let him pay twelve pence to the
- V 21 b 5 bondwoman's lord for each connexion. Whoever shall cause the pregnancy of a bondwoman who shall be on hire, let him give another in her place until she be delivered; and then let him cause the issue [to be nursed] and let the bondwoman return to her place; and if she die

in childbirth, let him who caused her pregnancy, pay her legal worth to her lord. Every person ^{V 21 b 10} receives augmentation in his galanas and in his sarhâd except an alltud ; the scores [of silver] which are paid together with the cattle are the augmentations. The sarhâd of a bondwoman ^{V 21 b 13} is twelve pence in value ; and if she be a serving [woman] who works neither at the spade nor the quern, twenty-four pence is her sarhâd. Whoever waylays a person, pays double the ^{V 21 b 16} galanas of the person who is murdered ; and twelve kine dirwy doubled, he pays to the king. Whoever shall deny waylaying or murder or ^{V 21 b 19} open attack, let him give the oaths of fifty men without bondman and without alltud. An open attack cannot be on the part of less than nine men.

It is for a court to meer ; and after a court, ^{V 21 b 23} a llan ; and after a llan, status ; and after status, prior conservancy on waste. A house, a kiln and a barn, constitute prior conservancy. If contention arise between two trevs of equal status concerning boundary, it is for the king's gwrdas to determine it, if they know ; and if they are doubtful, it is for the proprietors of the land to swear, every one as to his boundary ; and afterwards let them share the object of their

V 22 a 6 contention equally between them. Although a trev shall meer to another, it is not to take a rhandir from it. Half a pound comes to the king when a meer shall be fixed between two trevs; and twenty-four pence come to the judges. When law shall award land to a person, half a pound comes to the king from every rhandir when he shall give investiture.¹

V 22 a 13 Thus are suits concerning land and soil elucidated. The claimant is to exhibit his claim; and after that the defendant his defence; and after that it is for the elders of the gwlad to consult together amicably which of the parties is right and which is not; and after the elders shall have considered their opinion and strengthened their proceeding by oath, then the judges are to withdraw apart and decide according to the proceeding of the elders, and inform the king what they shall have

¹ The translation of these two sentences is not in accordance with the punctuation in the text, which if followed would translate ' . . . between two trevs. Twenty-four . . . to the judges when law . . . person. Half a pound', &c. According to Aneurin Owen the two early Latin texts differ here, Peniarth 28 reading: 'Rex debet . . . uillas. Judices uero . . . denarios, si terra . . . alicui. De qualibet . . . libre'; and Brit. Mus. Vesp. E. xi: 'Rex debet . . . villas; judices vero . . . [denarios]. Si terra . . . alicui . . . de qualibet . . . libre.' *Anc. Laws*, II. 778, 852; also I. 538, 762.

adjudged; and that is a verdict of a gwlad after defence. **W**hen a dispute shall be commenced concerning the meering of lands or trevs; if it be commenced between the land of the court and the land of the gwlad, the court is to meer. If between the land of the gwlad and church land, the church is to meer. If between co-inheritors, status is to meer. If between occupied land and a waste, prior conservancy is to meer. Building and tillage denote occupation. **W**hen a court meers, it is for the maer and canghellor to define the meers on its behalf; if a church, crozier and gospel.

Whoever wills to move a claim concerning land by kin and descent, let him move it on one of the two ninth days, either the ninth day of December or the ninth day of May; for if such a claim as that be moved outside one of those days, it will not succeed. **W**hoever shall claim land on the ninth day of December, shall have judgment respecting it before the ninth of May; and if he do not then have judgment, let him claim on the ninth day of the succeeding May if he will to continue law; and afterwards law is open for him when the king shall will.

V 22 b 18

Three dadannudds of land there are ; dadannudd of car, and dadannudd of burden, and dadannudd of aration. He to whom is adjudged dadannudd of burden, has three days and three nights of rest without suit ; and on the third day he gives answer, and on the ninth day judgment. He to whom is adjudged dadannudd of car, has five days and five nights rest, and on the fifth day answer, and on the ninth day judgment. He to whom is adjudged dadannudd of aration, has rest without suit until he shall turn his back upon the stack ; and

V 23 a 4

on the ninth day judgment. **N**o one is entitled to dadannudd except that of the land which shall have been in the hand of his father in his lifetime and to his death. **W**hoever shall have dadannudd adjudged to him, no one can eject him

V 23 a 6

from his dadannudd except a proprietary heir ; since the second dadannudd cannot eject the first ; and one non-proprietor is not to eject another non-proprietor from his dadannudd. And if there be a dispute as to dadannudd between proprietary heirs, one cannot eject the

V 23 a 13

other by law. **O**f two lawful heirs one is proprietary heir to dadannudd of the whole and the other is not, as no one is proprietary heir to dadannudd of the whole except the eldest

brother. The status of the eldest brother is to take the dadannudd of the whole for his brothers; and although they should come before him, they do not receive the dadannudd of the whole; and if they take it, he may eject them therefrom if he wills it. If they make the demand jointly, they are to receive it jointly as stated above. **I**t is not necessary to await a V 23 a 22 ninth day for deciding the boundary of land except when it shall be the will of the king and his gwrdas. **A**lso it is not necessary to await V 23 a 24 a ninth day between a proprietor and a non-proprietor who shall hold land in opposition to him.

Three times is land to be shared among kins- V 23 b 2
Three times is land to be shared among kinsmen: first among brothers; then among cousins; the third time among second cousins. Thenceforward there is no proper sharing of land. When brothers share their father's trev among them, the youngest gets the principal homestead and eight erws and the whole stock and the boiler and the fuel hatchet and the coulter, since a father can neither give nor devise them except to the youngest son; and although they be pledged, they never lapse. Then let every brother take a principal homestead and eight erws; and the youngest son

shall share, and from eldest to eldest they are
 V 23 b 14 to choose. No person is to demand re-sharing
 except him who has not obtained a choice, as
 there is no gwarthal with choice.

V 23 b 16 **I**f a person neglects three summons on the
 part of the king respecting land, unless a
 great necessity hinders him, the land is given
 to him who shall claim it. If he comes at the
 second summons or at the third, let him answer
 respecting the land if it is right for him; and
 let him pay three kine camlwrw to the king
 V 23 b 21 for neglecting summons. Whoever shall pay

an investiture fee for land, is not by right to
 V 23 b 23 pay ebediw. Whoever shall hold land during
 three men's lives in the same gwlad as the re-
 cognized possessors, during the lives of father,
 grandfather and great-grandfather without claim
 and without surclaim, without burning of house,
 without breaking of plough; that land is never
 to be answered for by them, inasmuch as law
 V 24 a 3 has shut between them. Whoever shall claim

land by kin and descent, it is necessary that
 the elders of the gwlad should swear as to the
 V 24 a 6 kin before hearing the claim. If a person
 receives a share of land from his kindred after
 a long state of exile, let him give six score
 pence as fee for custody if they concede to him

a share. The land which the king shall give V 24 a 9
to a person by right, let not him who shall rule
after him retake. Whoever shall allow the V 24 a 11
transfer of his father's trev in his presence to
another without let and without hindrance,
shall not have it whilst he lives. Whoever V 24 a 13
shall claim land; if he traces his kin along the
distaff more than three times, his claim shall be
lost. If a church is made on a taeogtrev with V 24 a 15
the king's leave and it be a burying-place, and
there be a priest saying mass in it, that trev
shall be free from that time forward. If a V 24 a 19
taeog takes the son of a breyr to foster with
his lord's permission, such a son is to participate
in the taeog's father's trev like one of his own
sons. Every joint land is to be held with oath V 24 a 22
and with chattels; and he who does not so hold
it, let him lose his share. When however the
land shall have been shared, no one ought to
pay for another. Each however ought to hold
with their oath, one for another, of the brothers,
cousins and second cousins; and the land which
any one of them shall lose through lack of
oath on the part of the rest, let them make
good to him. Beyond second cousins no one
is to preserve the share of another either with
his oath or with his chattels.

V 24 b 6

Whoever shall commit treason against a lord or waylay, is to forfeit his father's trev; and if he be caught, he is liable to be executed. If he be not caught and he will to be reconciled to his lord and kindred, a twofold payment of dirwy and galanas is to be levied on him; and if he repair to the court of the pope and return with the pope's letter with him and show that he is absolved by the pope, he has his father's trev. A third cause for which a person forfeits his father's trev is the abandoning of his land without leave, and his not being able to bear the burden and the service attached thereto.

V 24 b 17

No person is to obtain the land of his co-heir, as of his brother or of his cousin or of his second cousin, by claiming it through the one of them who shall die without an heir of his body; but by claiming it through one of his parents who shall have been in possession of that land till his death, whether a father or grandfather or great-grandfather; and so he gets the land if he be next of kin to the deceased.

V 24 b 24

After brothers shall have shared their father's trev between them, if one of them die without an heir of his body or a co-heir to a third cousin, the king is to be heir of that land. **T**here

V 25 a 2

are three kinds of prid on land : one is, a conservancy fee ; the second is, chattels which shall be given to augment land or its status ; the third is, the lawful labour which shall be done on the land whereby the land is improved. No person is to demand re-sharing V 25 a 6 except the one who has not obtained a choice, since gwarthal does not harmonize with choice.¹

There are three lawful inheritances which V 25 a 9 remain secure to the inheritors. One is an inheritance by title on the part of parents. The second is an inheritance by lawful contract with the owner for worth. The third is an inheritance which shall be obtained by a lawful contract by the will of the owner without worth.

By three means are land and soil to be sued V 25 a 16 for : through wrong possession ; and by dadanudd ; and by kin and descent. Though the suit for land may not succeed by the first means or by the second, it is to be obtained none the less slower than before by the third.

There are three wrong possessions : posses- V 25 a 20

¹ The doubling of the word gwarthal in the text is due to confusion with the proverb which Sir John Rhys thinks may have run thus : 'Nyt oes gwarthal gwarthal gan dewis', meaning 'Gwarthal with choice is not gwarthal at all'. Another form of the proverb is distinctly referred to and quoted in the texts amalgamated in the *Anc. Laws* I. 544.

sion in opposition to the owner against his will and without judgment; or possession through the owner and in opposition to his heir against his will and without judgment; or possession through a guardian and in opposition to the right proprietor against his will and without judgment. An owner is one having a sure title. A guardian is one who maintains or

V 25 b 3 guards the title of another person. There are three kinds of status: natural status, and status
 V 25 b 5 of land, and status of office. There are three qualifications proper to every person: kind and status and heirship. Heirship however is according to status; status according to kind; kind according to the difference which may be between persons according to law, such as the difference between a king and a breyr, and between man and woman, and eldest and youngest.

V 25 b 11 **F**our rhandirs are to be in the trev from which a king's gwestva shall be paid. Eighteen feet are to be in the length of the rod (g6yalen) of Howel the Good; and eighteen such rods (lathen) are to be the length of the erw, and two rods the breadth. Three hundred and twelve such erwes are to be in the rhandir between clear and brake, and wood and field, and wet and dry, except the gorvotdrev; and

from such rhandirs land borderers are called in law. There are three evidences for land: V 25 b 19 elders of a gwlad for ascertaining kin and descent to establish a person in his right as to land and soil. The second is; a man from every rhandir of that trev constitutes the land borderers for ascertaining the mutual sharing between kindred and relatives. The third is; when there shall be contention between two trevs, maers and canghellors and apparitors are to preserve boundaries, for it belongs to a king to meer. There are to be thirteen trevs in V 26 a 1 every maenor, and the thirteenth of these is the gorvodtrev. In each free trev with office V 26 a 3 and free trev without office, there are four rhandirs, three for occupancy and the fourth pasturage for the three rhandirs. There are V 26 a 6 three rhandirs in the taeogtrev; in each of the two are three taeogs, and the third pasturage for the two. Seven trevs are to be in the V 26 a 8 maenor of the taeogtrevs.

Whoever shall breach a meer upon the land V 26 a 10 of another person, let him pay three kine camlwrw to the king and let him restore the meer to its former state. An impetuous large V 26 a 12 river is not a boundary between two cymwds save in its original channel. A stone cross, V 26 a 14

that is, a meer stone or meer timber or other specified thing which shall preserve a boundary, is six score pence in value. **W**hoever shall breach a meer between two trevs, or shall plough a highway, is to pay six score pence to the king; and let him restore the meer to its former state. **T**he breadth of land between two trevs, if it be of land, is a fathom and a half; between two rhandirs, four feet; between two erws, two furrows. **T**he breadth of a king's highway is twelve feet. **W**hoever shall hold two lands under one lord, let him pay his ebediw for the one of higher status.

The measure of a king's gwestva from every trev from which a king's gwestva is paid: a horse load of wheat-flour and an ox and seven threaves of oats of one binding, and what shall suffice of honey for one vat. Nine handbreadths is to be the height of the vat when measured diagonally from the off groove to the near edge; and twenty-four of silver. A pound is the worth of a king's gwestva; six score pence in lieu of his bread, and three score pence for his enllyn, and three score pence for his liquor. It is so paid moreover unless the food is supplied in its right time, namely, in the winter. **F**rom the trev of a maership or can-

ghellorship, mead is paid. From a free trev with- V 26 b 11
 out office, bragod is paid. From a taeogtrev, V 26 b 12
 ale is paid. Two vats of bragod or four of ale
 are paid for one of mead. Two vats of ale are
 paid for one of bragod. There is paid with
 a summer gwestva neither silver nor provender
 for horses.

Two dawnbwyds come to the king in the V 26 b 17
 year from the taeogs. The winter dawnbwyd
 is a sow three fingers in the shoulder and in
 the long ribs and in the ham; and a salted
 fitch; and three score loaves of wheat bread
 if wheat grow there; let nine loaves be of fine
 flour, three for the chamber and six for the
 hall, each loaf to be as broad as from elbow
 to wrist. If they be oaten, let the nine loaves
 be of groats; they are to be so thick as not
 to bend when held by their edge; and the fill
 of a tub of ale; and a penny from every rhandir
 to the servants. The summer dawnbwyd is
 butter and cheese. The tub of butter is nine
 handbreadths in width, and a handbreadth in
 thickness with the thumb standing; and the
 milks of a meal from all the taeogs are col-
 lected in one day to make cheese; and that is
 paid along with the bread. No maer, no V 27 a 9
 canghellor, no share, [no] quarters, come on

V 27 a 10 a free man. Once every year it is necessary for everybody to go in the host along with the king to a border gwlad, if he will it ; and then the queen is entitled to a lady-progress. Always however, whenever he shall so will, is he to be accompanied in the host in his own gwlad.

V 27 a 15 The huntsmen and the falconers and the grooms have a progress among the king's taeogs ; each party however separately.

V 27 a 18 **N**ine buildings the taeogs ought to make for the king ; a hall, chamber, kitchen, chapel, barn, kilnhouse, necessary, stable, dog-kennel. From the taeogs the king has sumpter-horses for his host ; and from every taeogtrev he receives a man and horse and hatchet at the king's cost to make encampments for him.

V 27 a 24 Three things a taeog is not to sell without his lord's permission : a horse and swine and honey. If he refuse them in the first instance, let him after that sell them to whom he may

V 27 b 3 please. Three arts which a taeog is not to teach his son without his lord's permission : scholarship and bardism and smithcraft. For if his lord be passive until the tonsure be given to the scholar, or until a smith enters his smithy, or a bard with his song, no one can enslave them after that.

If a bishop's men or an abbot's men fight V 27 b 10
with a king's men upon the land of the teyrn,
their dirwy comes to the teyrn; and although
a bishop's men and an abbot's men fight on
the king's land, to the king their dirwy comes.

Whoever shall plough land against a lord's V 27 b 14
interdiction, let him pay four legal pence if he
shall have opened soil with violence; and four
legal pence if he shall have taken implements
from the soil: and a penny for every furrow
turned up by the plough; and that to the
owner of the land. Let the lord take all the
oxen and the plough and the implements; and
the worth of the right hand of the driver
and the worth of the right foot of the plough-
man. If a person excavate the land of another V 27 b 22
person to hide anything therein, the owner of
the land shall have four legal pence for opening
the soil and the hoard, unless it be a hoard of
gold;

[A chasm in V supplied from W]

for every hoard of gold belongs to a king.

Whoever shall make a snare on another person's W 63 b 17
land and shall conceal it therein, let him pay
four legal pence for opening soil to the owner
of the land; and should there be a beast found

therein, it also belongs to the owner of the land; and let him pay three kine camlwrw to the king. **I**f a kiln pit be dug on another person's land without permission, let him who shall dig it pay four legal pence to the owner of the land, and three kine camlwrw to the king. **W**hoever shall build a house on another person's land without his permission, let him pay three kine camlwrw to the king; and the owner of the land shall have the house, and four legal pence for opening soil, if on the land the timber of the house was cut. If not cut on the land, let him swear with two men of the same status as himself; and let him cut away the house even with the surface of the ground, and let him take it away from his land before the end of the ninth day; and if he do not take it, it belongs to the owner of the land.

Whoever shall claim church land, it is not necessary for him to await a ninth day, but justice is open to him when he shall will. No one is to obtain on the part of a mother a principal homestead nor office if there be any one entitled thereto on the part of a father. It is right however for an heir on the part of a mother to have a share of land. **A** woman who shall give herself up in bush and brake

without consent of kindred ; her children shall have no share of land from a mother's kindred except by favour ; for no son begotten in bush and brake is entitled to share of land. **Who** W 64 b 4 ever shall cut down trees with permission of the owner of the land, is to have it free for five years ; and the sixth it is to be free to the owner. **Whoever** shall car-manure land with W 64 b 7 the owner's permission, is entitled to it for three years ; and the fourth it is free to the owner. **Whoever** shall spread fold dung on W 64 b 9 another person's land with his permission is entitled to it for two years ; and the third it is free to the owner. **Whoever** shall break W 64 b 12 up fresh soil on another person's land with his permission ; the first year he shall have it free, and the second year for pay (ar get), and the third it is free to the owner. **If** a Cym- W 64 b 15 raes [i. e. a Cymric woman] be given to an alltud, her children shall have a share of land except the principal homestead ; that they are not to receive until the third generation ; and therefrom originate cattle without surety, because, if he commits a crime, the mother's kindred pay the whole of his galanas.

A bruise which shall remain three ninth- W 64 b 21 days is subject to the same liability

and the same denial as blood. If it be denied, let him give his oath with two men of the same status as himself on the first ninth-day. If it remains two ninth-days, let him give his oath with three men of the same status as himself. If it remains three ninth-days, let him give his oath with four men of the same status as himself; and thus is blood denied.

W 65 a 8

If there be a legal guardian, and chattels are taken by stealth from under his guardianship, and the keys remain with him safely, and there be seen a breach in the house; the Book of Cynog says it is easier to believe him if there be chattels of his own taken together with the other chattels which were taken by stealth from him. He is however to swear conjointly with all the persons in the house as to his being clear as to those chattels. If the soil however be excavated under the house; after he has carried out the law that he is clear, the king owns the soil and there is to be no guardian answerable for it. Every chattel which a guardian asserts to have been brought to him to be kept, let him make good except the chattels conveyed through the soil. If a person bring chattels to a guardian and some of the chattels be lost, and there be

disputing between the guardian and the owner concerning those chattels, the guardian is to swear together with one person nearest in worth of his kindred. The law as to gold is to W 65 b 3 give it from hand to hand with witnesses into the hand of the guardian to keep. The law as W 65 b 4 to silver is to count it openly from each hand into the hand of the guardian. One person W 65 b 7 escapes from an admitted theft with flesh and skin on his back, [viz.], a necessitous alltud who shall have been three nights and three days without alms without relief, and who shall have traversed three trevs daily with nine houses in every trev; and then owing to hunger shall commit theft and then shall be caught with flesh and skin on his back. He is to be let free without gallows and without payment. One person W 65 b 15 whose house is not to be a marwdy although he die intestate; a judge of a court. One animal W 65 b 17 which shall rise [in worth] from four pence to a pound in one day; a covert hound. If a taeog owns it in the morning, it is worth four pence; and if it be given to the king on that day, it is worth a pound. A stallion grazing out and a W 65 b 21 greyhound without its collar lose their status. Eight packhorses of a king are; W 66 a 1

[V resumes]

V 29 a 1 the sea, and a waste, and an irremediable pauper, and a thief, and a marwdy, and dirwy, and camlwrw, and ebediw.

V 29 a 3 **F**rom the time a colt is foaled until August, it is six pence in value. From August to the calends of winter, it is twelve pence in value. Until the calends of February, it is eighteen pence in value. Until the calends of May, it is twenty-four pence in value. Until August, it is thirty pence in value. Until the calends of December, it is thirty-six pence in value. Until the calends of February, it is forty-two pence in value. Until the calends of May, it is forty-eight pence in value. It is then two years old. It is then in value from the calends of May until August three score pence, because an increase of twelve pence is added to it then; and twelve pence also every season until the calends of May; and then it is three years old. It is then in value ninety-six pence. The day it is caught, an increase of twenty pence is added to it. When bridled, [four pence] are to be added to that above, and then it is six score pence in value. A stallion which is fattened for six weeks over a stall is a

pound in value. A stallion grazing out and a greyhound without its collar lose their status. Twenty-four pence is the value of the hair of a stallion if cut away from the tail. If any of the tail however be cut off, the worth of the whole stallion is then to be paid, and the stallion is to be secured to the person who maimed it. The eye of a stallion and its ear are each of them twenty-four pence in value.

A rowney is six score pence in value. The V 29 b 2

hair of a rowney is twelve pence in value if cut away from the tail. If however any of the tail be cut away, the worth of the whole rowney is then to be paid, and [the rowney] itself to be secured to the person who paid for it. The eye of a rowney and its ear are each of them twelve pence in value.

A palfrey is a mark V 29 b 8
in value. Its limbs are of the same worth as the limbs of a rowney.

A working horse or V 29 b 10
a working mare are of the same worth and the same augmentation as a steer excepting their teithi. The teithi of a working horse V 29 b 12
or a working mare are carrying a load and drawing a car uphill and downhill, and that without swaying. **W**hoever shall borrow a horse V 29 b 15
and chafe its back badly so that much hair falls off, four legal pence are to be paid to the

- owner. If however the back swells from the chafing of an old sore, and the skin be broken to the flesh, eight legal pence are to be paid. If there be no old sore on it, and the skin and flesh be cut to the bone, sixteen legal pence are to be paid. **W**hoever shall deny the killing stealthily of a stallion or palfrey, let him give the oaths of twenty-four men. **A** stud mare is six score pence in value. Her tail hair and her eye and her ear are each of them six legal pence in value. **W**hoever shall ride a horse without consent of the owner, let him pay four pence for mounting, and four for alighting, and four for every rhandir which he traverses, to the owner of the horse; and three kine camlwrw to the king. **W**hoever shall sell a horse or a mare, let him be answerable for inward disorders, to wit, three mornings for the staggers, and three months for the glanders, and a year for the farcy. Let the person who shall buy it look to an outside blemish. **W**hoever shall sell a horse, let him be answerable for the horse grazing and drinking water, and that it be not restive; and if it be restive, let the person who sold it choose between taking the horse back or returning a third of the worth to the other. **W**hoever shall protect a horse against thieves

in the same gwlad as its owner, receives four legal pence for every cow the horse may be worth. Whoever shall protect a cow from thieves in the same gwlad as the owner, receives four legal pence.

A she calf is six pence in value from the V 30 a 22 time it is born until the calends of December. Thence until the calends of February it is eight pence in value. Until the calends of May, it is ten pence in value. Until August, it is twelve pence in value. Until the calends of December, it is fourteen pence in value. Until the calends of February, it is sixteen pence in value. Until the calends of May, it is eighteen pence in value. Until August, it is twenty pence in value. The next morning an increase of two pence for the season, and four for its calf bearing, is added to it; and then it is twenty-six pence in value until the calends of December. Until the calends of February, it is twenty-eight pence in value. Until the calends of May, it is thirty pence in value. On the ninth day of May it ought to have teithi, milk coming from the end of each of its teats, and its calf walking nine paces after it; and unless it be so, sixteen pence is the worth of its teithi. Two pence likewise it

acquires for the season, and so forty-eight pence is its value until August. Thence until the calends of December, it is fifty pence in value. Until the calends of February, it is fifty-two pence in value. On the following morning, two pence for the season and four legal pence for the second calf bearing, and so it is three score pence in value. The horn of a cow or ox, and the eye and the ear and the tail, are each of them four legal pence in value. The teat of a cow is four legal pence in value. **I**f a person sells a cow to another, and there should be a teat of the cow unproductive, and the person who buys it should not perceive it, let the person who shall sell it pay four legal pence every year to the person who shall buy it whilst the cow shall be in his possession. If that person sells it to another, let the first be free, because the last who shall sell it creates a similar arrangement. **B**y three ways the teithi of a cow are paid: by thirty of silver, or by a fair dry cow, or by meal. The measure of a cow's milk vessel is [as follows]. Seven inches it is to be in height when measured diagonally from the off rabbet to the near rim, and three inches in the breadth of its mouth,

and three in the breadth of its bottom. The full measure of that vessel of oat meal is paid for every milking of the cow from the middle of April until the Feast of Cirig; thence until August, of barley meal; from August until the calends of December [the same measure] of wheat meal is so paid.

A he calf is six pence in value from the ^{V 31 a 15} time it is born until the calends of December. Thence until the calends of February, it is eight pence in value. Until the calends of May, it is ten pence in value. Until August, it is twelve pence in value. Until the calends of December, it is fourteen pence in value. Until the calends of February, it is sixteen pence in value. Until the calends of May, it is eighteen pence in value. Until August, it is twenty pence in value. Until the calends of December, it is twenty-two pence in value. Until the calends of February, it is twenty-four pence in value. The following morning a yoke is put upon it, and then an increase of four curt pence is added to its worth. [On the ninth day of February, if it can plough, the worth of its teithi is to be added to its worth], to wit, sixteen pence; and two pence likewise it acquires for the season; and then it is forty-six

pence in value until the calends of May. Thence until August, it is forty-eight pence in value. Until the calends of December, it is fifty pence in value. Until the calends of February, it is fifty-two pence in value. The following morning a yoke is put upon it, for then it is the second work year ; and that adds four legal pence to its worth, and two pence likewise for the season ; and then it is three score pence in value. The teithi of an ox are ploughing in furrow and on sward and that without swerving, and it has no teithi unless it does so ; and unless it have teithi, let the third of its worth be returned to the person who shall buy it. Whoever shall sell a steer legally, let him be answerable against the staggers for three days ; and three months against the glanders ; and a year against the farcy. Whoever shall sell a calf or a yearling, let him be answerable against the scab from the calends of winter until the Feast of Patrick. An ox is not in its prime save from the second work year until the sixth work year ; nor a cow save from her second calf until the ninth calf ; and although they should continue beyond that period, their worth is not to be lowered while they shall live. If the cattle of a trevgordd

kill a steer, and it be not known which of them killed it,

[A chasm in V supplied from W]

let the owner of the steer come into the trev, W 69 b 13 having a relic with him, and let them make an oath of ignorance, and then let them pay by a cess on each steer (y rif eidon), and if there be a polled steer, the share of two steers is to be paid for it; and that law is called full payment after full swearing. If it be acknowledged that a particular steer killed the other, let the owner pay. Four legal pence is the worth of the W 69 b 20 tooth of a steer or the tooth of a working horse.

A lamb, while it shall be sucking, is a legal W 70 a 1 penny in value. When it shall be weaned, it is two legal pence in value until August.

From August onwards, it is four legal pence in value. A sheep's teat is two legal pence in W 70 a 4 value.

The teithi of a sheep are of the same W 70 a 5 amount as its worth. A sheep's tooth and its W 70 a 6

eye are each of them a legal penny in value.

Whoever shall sell sheep, let him be answer- W 70 a 7 able for three diseases, scab and rot and red water; until they receive their fill three times of the new grass in spring, if after the calends of winter he sells them.

W 70 a 12 **A** kid while it shall be sucking is a curt penny in value. From the time it shall cease sucking until August, it is two curt pence in value. From August onwards, it is four curt

W 70 a 15 pence in value. The teat of a goat is two curt

W 70 a 16 pence in value. The teithi of a goat are as

W 70 a 16 much as its worth. The tooth of a goat and its eye are each of them a curt penny in value.

W 70 a 18 **W**hoever shall buy a beast from another and it become mangy with him, he is to give his oath together with two men of the same status as himself that he did not place it in a house where mange had been for seven years previous to that; and he has his chattels.

W 70 b 2 **A** pig in its litter is a legal penny in value. From the time it goes out until it shall cease to suck, it is two legal pence in value. From the time it leaves off sucking until the Feast of St. John of the Swine, it is four legal pence in value. Thence until the calends of January it is ten legal pence in value. Thence until the Feast of St. John of the Swine the second time, it is eight [twelve] legal pence in value; excepting the three special animals upon which no augmentation and no lowering are ever to take place, [viz.], the principal one of the swine, and the herd boar, and the sow assigned to the lord.

And then the life is two-thirds more in value than the flesh until the Feast of St. John of the Swine. From the Feast of St. John of the Swine until the calends of January, it is thirty pence in value; and then the flesh is two-thirds more in value than the life. There is no legal worth W 70 b 16 on an autumn born sow until the end of the year; when a yearling, it assumes the law of a grown sow (*hóch maóí*). Whoever shall sell swine, let W 70 b 19 him be answerable for the three diseases: the quinsey for three days, and the strangles for three months, and that they devour not their pigs; and if they devour their pigs,

[V resumes]

let the third of their worth be returned again. If swine kill a person, let their owner pay the V 32 a 1 person's galanas, or let him disown the swine.

A gosling, while it shall remain under its V 32 a 4 mother's wing, is a curt penny in value. From the time it goes from under its mother's wing until August, it is a legal penny in value. From August onwards, it is two legal pence in value, and then it is of the same worth as its mother. A hen is a curt penny in value. V 32 a 8

A cock is a curt penny in value. V 32 a 9

A pound is the worth of a hawk's nest. Six V 32 a 10

- score pence is the worth of a hawk before mewing and whilst it shall be in the mew. If it is white after mewing, it is a pound in value. The nest of a falcon is six score pence in value. A falcon before mewing and whilst it shall be in the mew, is three score pence in value. If it be white after mewing, it is six score pence in value.
- V 32 a 13 The nest of a sparrow-hawk is twenty-four pence in value. A sparrow-hawk before mewing and whilst it shall be in the mew, is twelve pence in value. If it be white after mewing, it is twenty-four pence in value. The teithi of every female bird are, laying and hatching. The teithi of every male bird are, singing and impregnating. There is no dirwy nor camlwrw for any winged creature although taken in theft; but its legal worth is to be paid to the owner unless itself be found.
- V 32 a 16
V 32 a 17
V 32 a 19
V 32 a 21
V 32 a 25
V 32 b 2
- A stag is of the same worth and the same augmentation as an ox; and a hind as a cow; and a roe as a goat; and a roebuck as a he-goat; and a sow of a wood as a sow of a trev. The judges of Howel the Good were not able to fix a legal worth on a badger, because during the year the swine were affected by the quinsey, it then obtained the status of a dog; and the year there was madness among the dogs, it

then received the status of a sow. **A** hare V 32 b 8 also had no legal worth fixed on it, because during one month it is male and the other female. **The** worth of a stallion is a horse V 32 b 11 which can cover, with a mare before him and another behind him. **The** worth of a herd V 32 b 12 boar is another boar which can procreate, with a sow before him and another behind him. **The** worth of a bull of a trevgordd is another V 32 b 14 bull which can leap, with a cow before him and another behind him. **A** wolf and a fox and V 32 b 16 various others which do nothing save mischief and on which no legal worth is fixed; it is free to all to slay them. **The** worth of every animal V 32 b 19 whose flesh is eaten, except the swine, is two-thirds on the life and one-third on the body. **The** teithi of a man are that he should be able V 32 b 21 to have connexion with a woman, and that he should be sound in all his limbs. **The** teithi of V 32 b 23 a woman are that the sign of puberty should have appeared in her, and that she should be sound in all her limbs. **The** teithi of violence V 32 b 25 are a cry, a horn, and a complaint.

The origin of bees is from paradise and V 33 a 1 because of the sin of man they came thence; and God conferred his grace on them, and therefore the mass cannot be sung without

- V 33 a 5 the wax. **A** mother-hive of bees is twenty-four pence in value. A first swarm is sixteen pence in value. A second swarm is twelve pence in value. A third swarm is eight pence in value.
- V 33 a 8 **A** mother-hive, after the first swarm has gone out of it, is twenty pence in value. After the second swarm has gone out of it, it is sixteen pence in value. After the third swarm has gone out of it,
- V 33 a 12 it is twelve pence in value. **N**o swarm is of more value than four pence until it shall be three days on wing and continually [so]; a day to find a place to move to, and the second to move, and
- V 33 a 15 the third to rest. **W**hoever shall find a swarm on another person's land upon a bough, receives four pence from the owner of the land if he wills
- V 33 a 18 to have the swarm. **W**hoever shall find a hive on another person's land, receives a legal penny or the wax at the option of the owner of the
- V 33 a 21 land. **T**he ninth day before August every swarm assumes the status of a mother-hive, and then it is twenty-four pence in value, excepting a wing-swarm, for such does not assume the status of a mother-hive until the calends of the following May; and then it is twenty-four pence in value like the rest.
- V 33 b 1 **W**hoever shall kill a cat which guards a barn of a king or shall take it stealthily, its head

is to be held downwards on a clean level floor, and its tail is to be held upwards ; and after that, wheat is to be poured about it until the tip of its tail be hidden, [and that is its worth]. **A**nother ^{V 33 b 6} cat is four legal pence in value. **T**he teithi ^{V 33 b 7} of a cat are as much as its legal worth. **T**he ^{V 33 b 8} teithi of a cat are that it should be perfect of ear, perfect of eye, perfect of tail, perfect of teeth, perfect of claw, and without marks of fire, and that it should kill mice, and not devour its offspring, and that it should not be caterwauling every new moon.

There is no dirwy for a dog although it be ^{V 33 b 13} taken stealthily, nor camlwrw. The oath of one man is sufficient to disown a dog, for it is a back-burden of an unclean animal. If a dog attacks any person for the purpose of trying to tear him ; although the person should kill the dog with a weapon from his hand, he pays neither dirwy nor camlwrw for it. If a dog bites any person so that the blood comes, let the owner of the dog pay for the blood of the person ; if however the lacerated person kills the dog without moving thence, he receives nothing except sixteen of silver. **A** dog ac- ^{V 33 b 23} customed [to bite], which shall tear a person three times ; unless its owner kills it, the law

is, that it should be tied to its lord's foot two spans distance from him, and thus killed; and then let him pay three kine camlwrw to the king.

V 34 a 2 There is to be no reparation for mischief which a mad dog does, for it cannot be controlled. Although a dog should be taken in theft, the law of theft is not to be enforced thereon.

V 34 a 5 From the time the corn is put into the soil until it come into its sheaf, money payment is to be made for it; and afterwards a sound sheaf instead of the one damaged. For every fold steer, a halfpenny the day and a penny the night. For every horse which shall have shackles or fetters on it, a penny the day and two the night. If it be unrestrained, a halfpenny the day and a penny the night. If the taker unfetter it, when he shall catch it on the corn, let him pay three kine camlwrw to the king; let him however place the two bolts on

V 34 a 15 the same foot, and he thus forfeits nothing. Of the legal herd of the swine, let him catch the sow he may choose excepting the three principal animals; and let him keep it from one mealtime to another; and then let him offer it to its owner, and unless he liberate it from its law, let the taker make his own use of it. A legal herd

V 34 a 21 of the swine is twelve animals and a boar. Of

the legal flock of the sheep, a sheep is taken ; and for every five animals to the extent of the legal flock, a farthing is taken. The size of the legal flock of the sheep is thirty animals. **F**or V 34 a 25 every lamb, a hen's egg is taken to the extent of the legal flock ; and then [a lamb] is taken.

For the goats and kids, a similar procedure. V 34 b 2

Whoever shall find geese in his corn, let him V 34 b 3 cut a stick as long as from the top of his elbow to the end of his little finger and as thick as he will ; and let him kill the geese in the corn with the stick ; and those which he shall kill out of the corn, let him pay for. **G**eese which are V 34 b 7

found damaging corn through a corn yard or through a barn, let a rod be tightened on their necks and let them be left there until they die.

Whoever shall find a hen in his flax garden V 34 b 10 or in his barn, let him keep her until her owner shall liberate her with a hen's egg ; and if he catch the cock, let him break one of its claws and let him set it free ; or let him take a hen's egg for every hen which shall be in the house.

Whoever shall catch a cat mousing in his flax V 34 b 15 garden, let its owner pay for its damage. **W**ho- V 34 b 17 ever shall find calves in his corn, let him keep them from one mealtime to another without their mothers' milk ; and then let him set them

V 34 b 19 at liberty. If any person's corn bordering on a trevgordd be damaged, and there shall not be one animal caught upon it, let him take the relic and come to the trev; and if they swear an oath of ignorance, let them pay for the corn according to the number of cattle (yrif eidon llŷdyn); and that law is called, paying after a pol-

V 34 b 24 luted oath. If a person catch animals, which are strange to one another, in his corn or in his hay, and they fight in the pound and one animal kill the other, the owner of the animal is to pay for the beast killed and the taker is free.

V 35 a 4 **W**hoever shall deny a surety, let him give his oath together with the six persons nearest to himself in worth; four on the side of his father, and two on the side of his mother,

V 35 a 7 and himself seventh. **W**hoever shall deny suretyship, let him give his oath together with six in the like manner; and if his kindred be not in the same gwlad as himself, let him give his oath by himself over seven consecrated altars in the same cantrev as himself; for thus

V 35 a 12 is briduw denied. In three ways is a surety exonerated; by the debtor paying for him. The second is, by time being granted by the plaintiff to the debtor in the absence of the surety. The third is, by a distress being made

by the plaintiff on the debtor without consent of the surety; and then let him pay three kine camlwrw to the king. The time given for a surety to know whether he be a surety or not a surety, is three days. The period for a surety to prepare payment if he himself is to pay first, is nine days. In three ways are surety and debtor defended; by hearing the king's horn as he proceeds with his host; and by a prosecution for violence; and by a prosecution for theft; because a necessity in necessity is every one of these prosecutions. A surety is to convey a distress along with the plaintiff until it be secure, and let him suffer the affliction which comes; and if he does not this, let him pay himself. A surety who admits part of his suretyship and denies another part, let him swear on his own oath if he wills. Three sureties however there are, not one of whom shall bear his suretyship on his own oath although he deny a part and acknowledge another part of his surety; namely, a person who becomes a surety in the presence of a court, and an inefficient surety, and a paying surety. Whatever the first shall swear, the court should swear along with him or against him. The two others, whatever they shall

swear, with the six of their nearest of kin do they swear; for every one of them shall be a debtor. **A** person should take a surety on all chattels saving the chattels which his lord shall give him. **W**hoever shall be a surety for a person, if the debtor does not pay on the day fixed, the surety shall then have a period of fifteen days; and if then the debtor does not pay, the surety shall then have a period of ten days; and if then the debtor does not pay, then the surety shall have a period of five days; and if the debtor pays not then, let the surety pay; and these are the periods of a surety as to living chattels. If he be a surety as to inanimate chattels, a period of fifteen days has the surety then; and if then the debtor pays not, the surety has then a period of thirty days; and if then the debtor pays not, the surety then has a period of fifty days; and if then the debtor pays not, let the surety pay himself; and when the surety shall meet the debtor, let him strip him of all his clothing except the garment nearest to him; and thus let him always do until he gets back the full payment from him. **I**f a person's surety dies before the debtor pays his suretyship for him, let the plaintiff come with the six persons next [of kin] to himself over the surety's

grave if they find the grave, and let them swear that he was surety; and if they do not find the grave, let them swear over the sacred altar that he was surety and that he did not make good his suretyship for him whilst he lived; and thus he obtains his chattels. **A**lthough a surety proceed V 36 a 12 as to his suretyship in opposition to a lord, he is liable neither to dirwy nor camlwrw. **I**f a V 36 a 13 person's debtor dies and he does not obtain from anyone the chattels bequeathed, let the surety proceed as to his suretyship for the dead, and let the three degrees of kin nearest to him pay; and the surety can compel [them] the same as [he could] the debtor, were he alive. **W**hoever shall V 36 a 18 confess owing chattels to another, let him pay without delay except in the three principal feasts, at Christmas and Easter and Whitsuntide; that is from Christmas Eve after vespers till the first day [of January] after mass; from Easter Saturday night after the resurrection, till Little Easter Day after mass; from Whitsun Saturday night after vespers till Trinity Sunday after mass; for no one should ask of another in those days. **N**o one is to receive a son as surety V 36 b 1 without consent of his father whilst under his authority; nor monk, nor friar, without consent of their abbot; nor alltud, for his word as to a

Cymro is no word; nor a scholar of a school without consent of his master; nor a woman except as to that over which she has control. Such as these, their suretyship is no suretyship save with consent of their lords. ¶ If a surety of a person dies, and there remains a son to him, the son is to stand in place of his father in his suretyship. ¶ No one is to receive a debtor as surety, for they [i.e. debtor and surety] are two arddelws; and no one should other than choose his arddelw. If he chooses a debtor, there is no surety. If he chooses a surety, there is no debtor; and therefore no one can stand as surety and as debtor. ¶ A lord is to be surety for all chattels acknowledged to be without surety. ¶ If the debtor permit the surety to give the worth of a pound in pledge for a penny, and before the time of the pledge, it [i.e. the pledge] be lost, the debtor is not to pay back save a halfpenny; for that is a third of a legal penny; and he himself debased the status of his pledge. ¶ If a surety gives a large thing in pledge for a small thing, the plaintiff is to take it; and although it be lost before the time, the plaintiff is not to restore to the surety save a third. The surety however is to restore the whole to the debtor because he took it unlaw-

fully. If a debtor gives the worth of a pound V 37 a 4 in pledge for a penny and it lapse, no compensation is given him.

Every cause according to its contract ; it is V 37 a 6 not a contract without contract men ; a contract is to be abjured like suretyship. No one is to make a contract for another without his permission ; neither a father for his son ; nor a son for his father ; because a contract does not last except during the life of him who makes it. Although a contract be made in opposition to law, it must be observed. A contract annuls a custom. Stronger is contract than justice. If a person promise chattels to V 37 a 13 another in the presence of witnesses and be afterwards desirous of denying it, it is not possible, unless the other's witnesses fail him. If he promise with no one in the place, let him swear on his own oath if he will.

Seven pounds is the gobr of a king's V 37 a 18 daughter, and it is paid to the mother ; and the husband pays her cowyll, for land is paid to her. Twenty-four pounds is her agweddi. If the daughter of a breyr goes away with a man clandestinely without consent of kindred, her agweddi, when deserted, will be six steers with their horns and their ears of equal length.

V 37 a 24 To the daughter of a taeog are paid three
 V 37 a 25 steers of the same age as those. If a man
 takes a wife with consent of kindred, and if
 he leave her before the end of seven years, let
 him pay her three pounds in her agweddi if
 she be the daughter of a breyr; and in her
 cowyll a pound and a half, and in her gobr six
 V 37 b 5 score pence. If she be the daughter of a taeog,
 a pound and a half in her agweddi, and six
 score pence in her cowyll, and twenty-four
 pence in her gobr. If he leaves her after the
 seven years, there will be an equal sharing
 between them, unless status gives more to the
 husband. Two-thirds of the children go to
 the husband, namely the eldest and the young-
 est; and the third to the mother. If death
 separates them, there will be an equal sharing
 V 37 b 13 between them of everything. Sarhâd of a
 married woman is paid according to the status
 V 37 b 14 of her husband. When a married man is
 killed, his sarhâd is paid first and afterwards his
 galanas. A third of her husband's sarhâd, the
 V 37 b 17 wife receives. The wife of a free man can give
 her shirt and her mantle and her headcloth and
 her shoes and meal and her cheese and her butter
 and her milk without consent of her husband;
 and can lend all the furniture of the house.

The wife of a taeog cannot give without consent of her husband except her headgear, and cannot lend except her sieve and her riddle; and that as far as her calling can be heard with her foot on her threshold. If a [pure] maiden goes

[A chasm in V supplied from W]

away clandestinely without consent of kindred, her father can bring her back against her will from her husband; and he is not to pay her amobr to the lord. If a woman however go away clandestinely, no one can bring her back against her will from her husband. From the place where her home may be her amobr is paid. Whoever shall commit a rape on a woman, let him pay her gobr to the lord; and her dirwy and her dilysdod and her agweddi and her sarhâd, he pays to the woman; and if she be a maid, let him pay her cowl. If a man denies rape on a woman and if the woman persists against him, let her take the relics in her right hand and his penis in her left hand, and let her swear to his having committed rape on her; and in this way she loses nothing of her right. Whoever shall deny rape, let him give the oaths of fifty

men without bondman and without alltud.

W 79 b 20 From three causes a woman does not lose her agweddi although she may leave her husband : on account of leprosy, and bad breath, and

W 80 a 2 default of connexion. Three things which are not to be taken from a woman although she be abandoned for her fault : her cowyll ; and her argyvreu ; and her wyneb-werth when her husband has connexion with another woman.

W 80 a 5 If a maiden does not exercise her will as to her cowyll before she rises in the morning from beside her husband, it is to be between

W 80 a 7 them. Three times a woman has her wyneb-werth from her husband when he shall have connexion with another woman ; and if she endure beyond that, she receives nothing.

W 80 a 10 If a mature maid be given to a man and if he says that she was not a maid, let the maid swear with four persons that she was not a woman. The persons are to be, herself and her father and her mother and her brother and her sister.

W 80 a 15 Three oaths a woman when scandalized makes to a husband : first, the oaths of seven women ; and on the second scandal, the oaths of fourteen women ; and on the third scandal, the oaths of fifty women ; and if he endures beyond that,

W 80 a 19 he receives nothing. Let no one give a woman

to a man without taking surety for her gobr to the lord. If a woman be taken clandestinely W 80 a 21 to any house, let the man of the house take surety for her gobr to the lord; and if he does not take it, let him pay himself. The W 80 b 3 gobr of a female alltud is twenty-four pence. The chief of song has the gobrs of the daughters W 80 b 4 of the bards who shall be under him. The W 80 b 5 throw of a sickle is the protection of a bondman. The throw of an axe or a hedging-bill, W 80 b 6 is the protection of a land-maer. Twenty- W 80 b 7 four pence is the sarhâd of a serving bondwoman who works neither at the spade nor the quern. If a married man has connexion W 80 b 10 with another woman, let him pay six score pence to the lawful wife for her wyneb-werth. If a husband and wife separate before the end W 80 b 12 of the seven years, thus is the furniture divided between them. The husband has what bed-clothes shall be between him and the floor, and the wife has the coverlid. The husband has the corn, and the wife has the made flour. The husband has the plaid and the winnowing sheet and the dormitory bolster and the coulter and the fuel axe and the handaxe and all the sickles save one sickle. The wife has the broad axe and the share and the spade and the one

sickle and the middle augre ; and the husband has all the irons save those. The wife has the ox car and the yokes and all the milk vessels save one pail, and all the dishes save one dish which the husband has. The wife has all the butter save one vesselful which the husband has ; and if there be lumps of butter, the husband has one. The wife has all the flesh which shall be on the floor, salted and unsalted, and all the cheese which shall be in brine and unsalted ; and the husband

W 81 a 12 has all the hung flesh and cheese. The wife is to be in her house waiting for her share of the chattels until the end of the ninth day.

W 81 a 14 **A** wife who shall declare herself to be pregnant when her husband shall die, ought to remain in her house until it shall be known whether she be pregnant ; and if she be not pregnant, let her pay three kine camlwrw to the king ; and let her leave the house and the land to the heir.

W 81 a 20 **I**f two women shall be journeying through any place and there be no one with them, and two men meet them and violate them, they are not to be compensated. If however there be one person with them although ever so little, unless he be a carried child, they lose none

of their right. **I**f a man take a woman W 81 b 5 clandestinely and keep her with him until the end of the seventh day without doing right to her, he is not to do right to her until the end of a day and a year; then however she is to have full right. **A** woman of full age who W 81 b 10 goes with a man clandestinely, and is taken by the man to bush or brake or house, and is, after connexion, deserted; upon complaint made by her to her kindred and in the courts, she is to take for her chastity a bull of three winters, having its tail shaven and greased with tallow and then thrust through the covering hurdle; and then let the woman go into the house, and place her foot on the threshold, and take the tail in her hands, and let a man come on each side of the bull and a goad in the hand of each to stimulate the bull; and if she can hold the bull, let her take it for her wyneb-werth and her chastity; and if she cannot, let her take what tallow may adhere to her hands. **A** W 82 a 5 woman who surrenders herself to a man in bush and brake, and is abandoned by the man who connects himself with another woman, and she come to complain to her kindred and to the courts; if the man deny, let him swear on a bell without a clapper; if he make compensa-

tion, let him pay her a penny as broad as her buttocks.

- W 82 a 12 **I**f a woman go about alone and a man meet her and violate her; if the man denies, let him give the oaths of fifty men, three of them under vow that they will not seek a woman, and that they will not consume flesh, and that they will never ride on horseback. If he will not deny it, let him pay to the woman her gwaddol and her dilysdod and her dirwy; and a silver rod to the king in the manner he is entitled; and if the man cannot pay, his testicles shall be
- W 82 a 21 taken. Three times is the sarhâd of a man to be augmented, when his wife is seduced.
- W 82 b 1 The law of nursing during a year is a cow, and a mantle, and a shirt, and a headcloth, and a pair of shoes, and a carload of the best corn which grows upon the man's land, and a pan with feet.
- W 82 b 5 The worth of a vat of mead, which is paid to the king, is six score pence; and the wax is to be divided thus, the third to the king, and the second third to him who makes it, and the third [third] to him who gives the mead. Nine hand-breadths is the measure of the vat of mead when measured diagonally, that is, from the furthest bottom groove to the hither rim.

The skin of an ox or a cow or a stag or W 82 b 12
 a hind or an otter: twelve pence is the
 value of each. The skin of a beaver is half W 82 b 14
 a pound in value. The skin of a marten is W 82 b 15
 twenty-four pence in value. The skin of a W 82 b 16
 stoat is twelve pence in value. Of every wild W 82 b 17
 animal killed on another person's land, the
 owner of the land shall have the hind quarter
 next the ground if the flesh be eatable. **W**hat- W 82 b 20
 soever thing the guest men (dofrethwyr) shall
 show to the tæogs to whose houses they
 come, the tæogs are to pay for, if they be lost,
 except glaives and trowsers and knives. Their
 horses are not to be kept by the tæogs except
 during the night, because they are to pay if
 they are lost during the night. **A** king's W 83 a 5
 supperer shall give a penny to the servants to
 spare the barn and his food. The fore sitter W 83 a 7
 of a cantrev, that is, the footholder, pays a vat
 of bragod to the king every year. **W**hen a W 83 a 9
 person from a border gwlad shall die on the
 land of another person, sixteen pence does the
 owner of the land receive for his death clod;
 and all the ebediw to the lord because of that.

Five persons nearest in worth are to deny W 83 a 13
 a back-burthen unless prosecuted as theft.

- Seven persons are to deny a horse-burden unless prosecuted as theft. **T**welve men are to deny the worth of six score pence unless prosecuted as theft. **T**wenty four men are to deny the worth of a pound, unless prosecuted as theft.
- A** pound is the cyvarwys of a man with a family in the year.
- T**he ebediw of every free man is six score pence. Six score pence is the ebediw of the servant of a lord. Four score and six pence is the ebediw of a taeog. If there be a church on his land, his ebediw will be six score pence.
- T**wenty-four pence is the ebediw of a male cottar. **T**welve pence is the ebediw of a female cottar. **A** chief of kindred does not himself pay his ebediw since the one who shall be chief of kindred after him pays it. **A** son is not to be chief of kindred after the father in immediate succession, because chieftainship of kindred is during life. **A** married woman who is overtaken in her adultery loses her agweddi, and [her] chattels are brought by her kindred to her husband.
- I**f it is said against a person that he was seen by daylight with a thing stolen, and another brings an accusation that he saw him, let him who is scandalized give the oaths of

twenty-four men so that an even number comes from every cymwd of the same cantrev, and the accuser shall not be able to do anything against him. And this law is called a full denial against a full information.

This is how one is to accuse of theft legally : W 83 b 20 seeing the person from daylight to twilight with the thing stolen, and the accuser swearing together with three men of the same status as himself at the gate of the churchyard, and at the door of the church, and over the sacred altar.

If an informer under a sacred vow with the witness of the priest (*periglaŋ*), comes with the person robbed into the presence of the priest (*offeir*) to the church, let the priest desire the informer at the door of the church for God's sake not to swear falsely ; and if he swears there, he does likewise at the door of the chancel, and the third time above the altar ; and if the person denies after (*dros*) that, let the priest confirm it on his word thrice ; and if the person does not believe it, let the priest swear once and thus it is not possible to go against him.

The worth of a winter house. Fifty pence is the worth of the roof tree, and thirty pence is the worth of every fork which shall support

the roof tree. The benches, and the upper benches and the stanchions and the doors and the outeroors and the lintels and the sills and the side posts, are each worth four legal pence.

W 84 b 1 **W**hoever shall uncover a winter house is to
 W 84 b 3 pay the third of its worth. **T**he worth of an
 autumn house is twenty-four pence in value,
 W 84 b 5 if there be an auger hole therein; and if not,
 it is twelve pence in value. **A** summer house
 is twelve pence in value. The fork of a summer
 W 84 b 8 house or an autumn house is two legal pence
 in value. **A** door hurdle is two legal pence
 in value.

W 84 b 9 **T**he barn of a king is six score pence in
 value. The barn of a breyr is three score
 pence in value. The barn of a king's taeog is
 W 84 b 1 thirty pence in value. **L**et every one leave his
 barn open until the calends of winter that wind
 may circulate therein; and if cattle enter there-
 in, let their owner pay for their damage. After
 the Feast of All Saints unless there be an
 edder in three places on the partition of a barn,
 the damage done therein shall not be paid for.

W 84 b 19 **A** piped kiln of a king is half a pound in
 W 84 b 20 value if there be a house over it. **A**
 piped kiln of a breyr, if there be a legal house
 W 85 a 1 over it, is three score pence in value. **A** piped

kiln of a taeog of a king is thirty pence in value if there be a legal house over it. **A** piped W 85 a 3 kiln of a taeog of a breyr is twenty four pence in value if there be a legal house over it. **E**very W 85 a 5 kiln which is not a piped kiln is half the value of those above, according to the status of their owners. **W**hoever shall kindle a fire within W 85 a 7 a kilnhouse, unless a pledge be taken from another in the presence of witnesses before he leaves it as to the extinguishing of the fire, or as to its being secure, the loss will be equal between them as they pay together. **T**he W 85 a 11 first house which is burnt in the trev through negligence of fire, let it pay for the first two houses set on fire thereby. **T**he loss is to be W 85 a 13 shared equally between the one who shall give the fire and the one who shall kindle it. **W**ho- W 85 a 15 ever shall lend a house with fire to another ; if the latter kindle a fire therein thrice, [the owner] shall receive from him the full pay if the house is burnt. **I**f an accusation of the crime of W 85 a 18 burning stealthily be brought against a person, the oaths of fifty men will be necessary for him. If he obtain his rhaith, it will be sufficient for him ; if he obtains it not, he becomes a saleable thief. **A** saleable thief is worth W 85 a 21 seven pounds. **I**f a thief be found burning W 85 b 1

a house stealthily and be laid hold of, his
 W 85 b 2 life will be forfeited. **A** thief who is put to
 death is not to lose any of his chattels, because
 both reparation and punishment are not to be
 exacted; only payment of the chattels to the
 loser because he ought not to leave behind an
 W 85 b 6 unsatisfied claim. There is to be no galanas
 for a thief; and there is to be no recrimina-
 tion between two kindreds on account of him
 (ýrdað).

W 85 b 8 **A** yew of a saint is a pound in value. An
 oak is six score pence in value. Who-
 ever shall bore through an oak is to pay three
 W 85 b 10 score pence. **A** branch of a mistletoe is three
 score pence in value. Every principal branch of
 W 85 b 12 the oak is thirty pence in value. **A**n apple tree
 is three score pence in value. A crab tree is
 W 85 b 14 thirty pence in value. **A** hazel tree is fifteen
 W 85 b 14 pence in value. Fifteen pence is the value of
 W 85 b 15 a yew of a wood. **A** thorn is seven pence half-
 W 85 b 16 penny in value. Every tree after that is four
 legal pence in value except a beech tree. That
 W 85 b 18 is six score pence in value. **W**hoever shall fell
 an oak on the king's highway, let him pay
 three kine camlwrw to the king, and the worth
 of the oak; and let him clear the way for the
 king; and when the king goes by, let him

cover the stock of the tree with cloth of one colour. If a tree fall across a river and things W 86 a 2 get entangled in the tree, the owner of the land whereon the stock of the tree may be, is to have the find whatever way the river may have turned the top branches of the tree.

A sword on the hilt of which is gold or W 86 a 6 silver, is twenty-four pence in value. A W 86 a 7 sword without gold and without silver thereon, is twelve pence in value. A shield whereon is W 86 a 9 a blue colour, is twenty-four pence in value. A shield of the colour of its wood, is twelve W 86 a 10 pence in value. A spear is four legal pence W 86 a 11 in value. A battle-axe is two legal pence in W 86 a 12 value. A knife is a legal penny in value. A W 86 a 14 buttery (talgeil), and a pigsty and a sheepfold, are each thirty pence in value. Millstones are W 86 a 16 twenty-four pence in value. A quern is four W 86 a 17 legal pence in value. The harp of a chief of song W 86 a 18 is six score pence in value. Its tuning key is twenty-four pence in value. The king's harp W 86 a 20 and his plaid and his throwboard are each six score pence in value. The harp of a breyr W 86 b 1 is three score pence in value. Its tuning key is twelve pence in value. The plaid of a breyr W 86 b 2 is three score pence in value. A sleeping W 86 b 3

W 86 b 4 pillow is twenty pence in value. **A** throwboard
 of the bone of a whale is three score pence in
 W 86 b 5 value. **A** throwboard of any other bone is
 W 86 b 6 thirty pence in value. **A** throwboard of a
 W 86 b 7 hart's antler is twenty-four pence in value. **A**
 throwboard of a steer's horn is twelve pence
 W 86 b 8 in value. **A** throwboard of wood is four legal
 W 86 b 9 pence in value. **A** broad axe is four legal
 W 86 b 10 pence in value. **A** fuel axe is two legal pence
 W 86 b 11 in value. **A** hand hatchet is one legal penny
 W 86 b 12 in value. **A** large auger is two legal pence in
 W 86 b 13 value. **A** medium auger is one legal penny in
 W 86 b 14 value. **A** wimble and a drawknife and a bill-
 hook and a whetstone are each one halfpenny
 W 86 b 16 in value. **A** coulter is four legal pence in
 W 86 b 17 value. **A**n adze and a reaping-hook and a
 mattock and a sickle and shears and a comb
 and a hedging-bill and a billhook and a willow
 pail and a white pail with small hoops and
 a baking board and a flesh-dish and a pail of
 willow wood and a sieve are each of them one
 W 87 a 1 legal penny in value. **A** spade and a willow
 bucket and a broad dish and a riddle are each
 W 87 a 2 a curt penny in value. **A** yew pail and a tub
 and a stave churn and a vat churn and a bowl
 and a liquor bowl and a winnowing sheet and
 a pan with feet are each four legal pence in

value. **A** turning wheel and a pot-ladle and W 87 a 5
a weeding hook are each a farthing in value.

A skiff is twenty-four pence in value. **A** sal- W 87 a 6
mon net is sixteen pence in value. **A** grayling W 87 a 8
net is twelve pence in value. **A** bow net is W 87 a 9
four legal pence in value. **A** coracle is eight W 87 a 10
legal pence in value. **Who**ever shall place a W 87 a 11
net in a river on another person's land with-
out his permission, has a third of the fish for
himself, and the owner of the river two-
thirds.

Whoever shall break a plough upon W 87 a 15
another person's land, let him pay to
him a new plough and nine days' ploughing.
The worth of a plough is two legal pence.
The worth of one day's ploughing is two legal
pence. The worth of the long yoke and its
bows, one legal penny.

Thus come the hires. The hire of the plough- W 87 a 21
man first, and after that the hire of the share and
the coulter. Then the hire of the best ox for
the plough. Then the hire of the driver, and
then from best to best of the oxen. **No** one W 87 b 4
from a taeogtrev is to plough until every one
in the trev shall obtain cotillage. **If** an ox die W 87 b 6
by overploughing, the owner has an erw and
that is called the erw of the black ox.

W 87 b 9 **E**very pledge lapses at the end of the ninth day except these. Implements belonging to a church should not be pledged, and, W 87 b 12 although pledged, do not lapse. **A** coulter and a cauldron and a fuel axe never lapse W 87 b 14 although pledged. **A** period of a day and a year is allowed for gold and coats of mail W 87 b 16 and golden vessels when pledged. The law of borrowing is to return the thing in the state it was given. Whoever shall lend is to take witnesses lest it be denied. If it be denied and W 87 b 20 the owner prove it, let him pay twofold. **W**hoever shall promise chattels to another and shall deny it when one comes to demand them, the law of perjury is to be applied to him if he swears publicly, that is, three kine camlwrw to the king; and let him do penance for the perjury; and the other, if he has witnesses, shall have the chattels.

W 88 a 6 **W**hoever shall pay galanas, if the whole kindred be in the same gwlad as himself, he is to pay all by the end of a fortnight. If however the kindred be scattered in many gwlad, a period of a fortnight is allowed for every gwlad.

Thus is dispersed galanas paid. A pound ^{W 88 a 11} is a brother's share. Six score pence the share of a first cousin. Three score pence the share of a second cousin. Thirty pence is the share of a third cousin. Fifteen pence is the share of a fourth cousin. Seven pence and a halfpenny is the share of a fifth cousin. There is no proper share nor proper name for kin farther removed than that. The share ^{W 88 a 17} of a father from his son's galanas : a penny. The same law applies when receiving a share of galanas and paying it. Lest kindred be lost, until it be denied a spear penny is received. A kindred pays sarhâd with no one whilst he ^{W 88 a 21} himself has chattels in his possession. If however his chattels are deficient, it is right [for his kindred] to pay a share along with him till the third degree of kinship.

The dire event of a galanas is when a ^{W 88 b 4} person shall kill the other and a certain day be appointed for compensating that crime ; and before that crime is compensated he also be killed by a person of another kindred without [their] owing him anything. That law is called a dire event of galanas because of the gravity of losing him and paying the crime previously committed by him.

W 88 b 12 **T**he fifth day before Michaelmas, the king is to forbid his wood until the end of the fifteenth day after the Epiphany; and of the swine which shall be found in the wood, the king has the tenth beast until the end of the ninth day; and thenceforward they are at the king's pleasure.

W 88 b 19 **I**f sarhâd is done to the apparitor whilst sitting during the pleas, there is paid to him for his sarhâd a sieveful of chaff and an addled egg.

W 88 b 21 **T**he king is to have of the spoil (anreith), the stud and the goats and the furred clothes and the arms and the prisoners, without sharing them with any one. He is not however to receive the third of the working mares (kessÿc tom) because they are spoil (yspeil).

W 89 a 4 **W**hoever shall speak haughtily to the king or unseemly, let him pay three kine camlwrw twice.

W 89 a 7 **W**hen a taeog shall receive land from the king, the king is to have from the taeog three score pence for every rhandir; and if there be a church on the land of the taeogtrev, six score pence come to the king

W 89 a 12 from the one who shall take it. **T**he ebediw of a bondman to whom the king gives land is four score and ten pence; and the third comes

W 89 a 14 to the maer and the canghellor. **T**he pet animal of a king's wife or his daughter is a pound in

value. The pet animal of a [breyr's] wife or W 89 a 16
his daughter is half a pound in value. The pet W 89 a 17
animal of a taeog's wife or his daughter is a
curt penny in value because they ought not to
keep pet animals.

A free man is to answer for his alltud in W 89 a 20
every claim for which he is not to lose the
tongue, and life, and limbs; for no one is to
lose tongue and life and limbs by the tongue
of another person. The worth of a ready-made W 89 b 2
garment in the law of Howel the Good is twenty-
four of silver. An unintentional blow is not W 89 b 4
sarhâd. It is right, however, to make amends
for the injury, that is, for blood and wound and
a scar if it be conspicuous. When payment is W 89 b 7
made for a foretooth, the worth of a conspicu-
ous scar is to be paid with it.

There are five keys to the office of a judge. W 89 b 9
One is, the fear of thy teacher and the
love of him. The second is, frequent asking for
thy instruction. The third is, retaining the in-
struction which thou dost receive. The fourth
is despising riches. The fifth is, hating false-
hood and loving truth for the fear of God.
Whoever shall destroy a meer on another per- W 89 b 15
son's land, let him pay three kine camlwrw to
the king, and restore the meer to its former

- W 89 b 18 condition. **W**hoever is suspected concerning testimony, let him swear so that he may have right and law; and then let the other take the relic and let him deny on his oath and let him object to the witness; and after that let the judges take notice whether they object wholly. Whoever shall object to a witness before his
- W 90 a 2 testimony is given, let him lose the suit. **I**f a man in any host denies having killed [what is now] a corpse, let him pay six score pence and give the oaths of fifty men of the same status
- W 90 a 5 as himself to deny murder. **W**hoever shall do sarhâd to another of the people of these four gwylads, to wit, Deheubarth, Gwynedd, Powys, and Lloegr, let him pay four kine and four score
- W 90 a 9 of silver to him. **W**hoever shall pay galanas to another [of the same gwylads], is to pay three score and three kine without addition.
- W 90 a 11 **W**hoever shall find a dead wild sow (hóch coet) on another person's land, let him take its fore
- W 90 a 14 quarter. **A**nother animal the flesh of which it is right to eat; the back quarter thereof he receives. If it be a fox or another uneatable animal; he receives a curt penny from the owner of the land, if the latter (ynteu) wills to have the skin.

The dirwy and camlwrw of court and llan W 90 a 19 are doubled. If the fault be done in the churchyard in the place of refuge (ynŷ nodua), the amount of the dirwy is seven pounds. The abbot has half the dirwy of a llan, if he is acquainted with literature (kŷuarwŷd ynllŷthŷr) and church custom; and the other half goes to the lay proprietors (meibon lleŷn) of the church. The reason they receive thus when dirwy or camlwrw is due, is because they are the protectors of the llan; and this is why those chattels are given specially to the saint and are not [deemed] of the same status as offerings. **T**he maer and W 90 b 8 the canghellor do not receive a share of the prid which comes to the lord (teŷrn) for land, nor of twnc nor of thief.

If a ship be wrecked on the land of a lord W 90 b 11 (teŷrn), the lord has it; and if a ship be wrecked on the land of a bishop, it is divided between the king and the bishop. **W**hen the W 90 b 13 law of distress is applied in the case of a marwdy or any other suit, the household and the maer are to have the heifers and the bullocks and the yearlings and the sheep and the goats, and they are to have everything in the house except horses and oxen and large cattle and gold and silver and furred

clothes ; and if there is anything which is worth
 W 90 b 20 a pound, a king has it. **A** third of galanas is
 to fall on the owner of the weapon with which
 W 91 a 1 the person was slain. Chattels which are taken
 from [a time of] war to [that of] peace are to
 be divided between the one who took them and
 W 91 a 3 the one who owned them previously. **I**f two
 persons shall be walking through a wood, and
 the one in front lets a bough strike the one in
 the rear so that he loses an eye, he is to pay the
 worth of the eye to the other.

W 91 a 7 **T**he time between court and llan is
 [V resumes]

V 38 a 1 nine days to give an answer, and nine to give
 surety, and nine to render justice, in re-
 spect to the claim demanded. Nine days are
 allowed to a lord to recollect his oath. To
 a priest is allowed until he gets the first
 V 38 a 5 opportunity to sing mass. **I**n every suit there
 ought to be a summons and a claim and
 V 38 a 7 an answer and judgment and peace. **E**very
 builder upon open land is to have three trees
 from the person who shall own the wood,
 whether the woodsman (coetŵl) be willing or
 V 38 a 10 unwilling : a roof-tree and two roof-forks. **W**ho-
 ever shall be a gorvodog for another, if he is

unable to bring him to law, let the gorvodog be liable by law for the person on whose behalf he became such. The time for a gorvodog to request the return of his gorvodogship: one day and a year. **A** thief who shall be placed V 38 a 14 upon sureties is not to be destroyed. **N**o one V 38 a 15 is to make satisfaction nor answer for an act of his bondman saving for theft. **T**here is to be V 38 a 17 no justice and law without these four requisites: a common lord, and a presiding (kadeira6c) judge, and two parties present. **W**hoever shall break V 38 a 20 co-tillage willingly engaged in, let him pay three kine camlwrw to the king; and all his tilth to the co-tiller. **T**he meadow-lands are to be fenced V 38 a 23 off (affoæstir) on account of the swine because they spoil the land. Whoever shall find them on his meadow-land or in his corn before it is ripe, let him receive four legal pence from the owner of the swine. If they spoil ripe corn, let their damage be paid for.

In six ways does a person lose his chattels: V 38 b 4 by loss and surreption and theft; by loan and hire and deposit. In the first three cases, he is to discover and to swear to them. In the three others, he is not to do so unless they are restored as they were given. **A** blow received V 38 b 8 unintentionally is not sarhâd. It is right

however to compensate the injury, that is, blood and wound and a conspicuous scar if there be one.

V 38 b 11 **A**ny person who is pledged is to be of the same worth as the one for whom he is given as pledge.

V 38 b 13 **W**hoever shall bring a charge as to animals having damaged his corn, their owner shall exculpate them as to the amount he may will according to the damage they have done; and for what he will not swear to, let him pay. Whoever shall have full right for his damaged corn from an owner of animals, is thenceforward neither to have payment for that worthless straw nor is he to detain animals on it.

V 38 b 20 **A** graft is four legal pence in value until the following calends of winter. From that time forward an increase of two pence every season is added until it shall bear fruit; and then it is three score pence in value. And therefore a graft is of the same worth as the calf of a large cow from the beginning to the end.

V 39 a 1 **W**hoever is suspected as to testimony, let him swear so that it may be legal for him; and then let the other take the relic and let him deny on his oath and let him object to the witness. After that let it be noticed whether a complete objection was made. Whoever objects to a witness before his testimony is delivered,

let him lose the suit. - He who shall object to a witness, let him object before the witness shall withdraw from the relic after that the testimony is sworn ; and unless he objects then, the witness stands. A witness as to (ar) a witness has no allotted time. Evidences and witnesses have V 39 a 9 the same force and are equally effective in every suit, and especially (agvell) in a suit of land and soil. The time allowed for witnesses or a V 39 a 11 guarantor from beyond the sea is one day and a year. The time allowed for witnesses or a V 39 a 13 guarantor from a border gwlad is a fortnight. The time allowed for witnesses or a guarantor V 39 a 14 of the same gwlad is nine days. The time V 39 a 15 allowed for witnesses or a guarantor of the same cymwd is three days. Whoever shall will V 39 a 16 to object to defunct testimony, let him proceed against him who shall testify it. Whoever shall V 39 a 18 will to object to living testimony, let him first proceed against the witness[es] on their words ; and then, after they shall have sworn their oath, let him swear that [each] has sworn falsely, and let him say that he is no lawful witness against him, and let him specify the cause ; and let him testify to two men that the witness did not proceed against the cause objected ; and those two men are called counter-witnesses, and they are

- V 39 b 1 unobjectionable. **W**hen a witness in his testimony shall lawfully testify of a thing to others against a defendant, or when a defendant shall lawfully testify of a thing against witnesses; such are called counter-witnesses in law, and
- V 39 b 6 they are not to be objected to. **T**he calling forward of evidences is possible any time the person who shall call them may will, whether before denial and defence or afterwards; because what took place before the suit is what they
- V 39 b 10 prove between the litigants. **C**ontravening of evidences is when they shall first appear against the defendant for these causes: for manifest perjury, or for public or private spoil, or for breaking the peace, or for being excommunicated by name, or for near relationship, or for evident enmity, or for his being a sharer of the chattels with which the suit is concerned; and that before they revert to their recollection. If he then is unable to contravene them lawfully, afterwards let him object to them as witnesses in one of the three lawful ways.
- V 39 b 21 **W**hoever shall waylay pays twofold, because it is a violence against a person to kill him, and a theft to conceal; and that is the one place in law where violence and theft become connected. And it is to be thus denied; the

oaths of fifty men to deny wood and field, and three of them under vow to abstain from flesh and woman and horse riding. The measure in denying wood and field is a legal rhandir between open and tangled, and wood and field, and wet and dry; and such as cannot lawfully deny a rhandir, cannot deny wood and field. It is not waylaying however if it be on a lawful road (fford gyfreith) without hiding and without concealment thereon. If however he is out of the road five legal paces and five feet in each pace, it is a waylaying; and that is the reason it is so denied, and that a twofold payment is made; and that is the one instance for which hanging and confiscation are due.

Ghere are seven bishop-houses in Dyved, and V 40 a 14
 Mynyw is the chief in Cymru. Llanis-mael and Llandegeman and Llanussyllt and Llanteilaw and Llanteulydawc and Llangeneu. The abbots of Teilaw and Teulydawc and Ismael and Degeman should be ordained scholars. Twelve pounds is the ebediw of every one of these, and it is to be paid to the Lord of Dyved; and those who succeed them are to pay it. Mynyw is free from every due. Llankeneu and Llanussyllt are free from that due because they have no land. Whoever

shall do sarhâd to any one of those abbots, let him pay seven pounds to him, and let a female of his kindred be a washerwoman as a reproach to the kindred and as a memorial of the punishment (dial).

V 40 b 1

Three calamitous losses of a kindred :— one is, that there should be a doubted son without being affiliated and without being denied ; and that such should kill a man of another kindred without owing him anything ; the whole of that galanas is to be paid ; and then he is to be denied lest he should commit a second crime. The second is, paying the whole of a galanas excepting a penny and a halfpenny ; and should there be a failure of that, and a person of the kindred be killed on account of that failure, there is to be no claim for him. The third is, when an innocent person is slandered concerning a corpse and is proceeded against, if he does not deny by a period lawfully fixed, and if a person be killed because of him, there is to be no expiation for it.

V 40 b 14

Three legal periods to avenge a dead body :— between two kindreds who do not originate from the same gwlad, commencing a claim on the first day of the week following that wherein the

dead was murdered; if there comes no answer by the end of a fortnight, the law makes vengeance free. The second is, if the two kindreds are in the same cantrev, commencing a claim on the third day after the dead is slain; if there comes no answer by the end of the ninth day, the law makes vengeance free. The third is, if the two kindreds are in the same cymwd, commencing a claim on the third day after the dead is murdered; if there comes no answer by the end of the sixth day, the law makes vengeance free.

Three nets of a king are: his household, V 41 a 2 for which net there is no reparation but the mercy of the king. The second is his stud; for every horse caught on it, the king receives four legal pence. The third is the cattle of his maer-house; for every steer found on them, the king receives four legal pence. **T**hree nets V 41 a 8 of a breyr are: his stud, and the cattle of his maer-house, and his swine, because, if an animal is found among them, the breyr receives for every animal four legal pence. **T**hree nets of a V 41 a 11 taeog are: his cattle, and his swine, and his homestead (hentref); for each animal caught therein he receives four curt pence from the calends of May until September shall have gone.

- V 41 a 15 **T**hree dirwys of a king are : the dirwy for violence, and the dirwy for theft, and the dirwy for acknowledged fighting. The expiation dirwy for violence is a silver rod and a gold cup with a gold cover of the kind mentioned in expiation of a king's sarhâd. The expiation dirwy for acknowledged fighting is twelve kine. The expiation dirwy for theft is, if a person be charged with theft and he personally deny it satisfactorily, and a rhaith be placed on him and it fail, he is an acknowledged thief since his rhaith has failed. Innocent by his own account, nothing being taken in his possession or found in his hand, twelve kine dirwy
- V 41 b 2 upon him. **T**hree indispensables of a king are : his household priest, and his court judge, and his
- V 41 b 3 household. **T**hree things which a king shares with no one : his gold treasure, and his hawk, and his thief.
- V 41 b 6 **T**hree fours there are :—four causes of perverting judgment ; from fear of a powerful man, and heart hatred [of enemies], and love of friends, and lust of chattels. The second four are : four shields which interpose between a person and a rhaith of a gwlad in a prosecution for theft ; one is, legally harbouring a guest, that is, keeping him from the time of nightfall until the

morning, and placing the hand over him three times that night, that is, swearing on his part and the people of the house with him. The second is birth and rearing; the owner swearing with two men of the same status as himself, as to seeing the birth of the animal and its rearing in his possession without its going three nights from him. The third is a warrant. The fourth is custody before loss, that is, a person swearing with two men of the same status as himself, that before the other lost his chattels, those chattels were in his possession. There is no warrant except unto the third hand. The third hand establishes custody before loss, and that defends a person from [a charge of] theft. The third four are: four persons to whom there is no protection against the king either in court or in llan. One is a person who violates the protection of the king in one of the three principal festivals. The second is a person who shall be pledged willingly to the king. The third is his supperer, a person who ought to provide for him and who leaves him that night without food. The fourth is his bondman.

Three crimes which, if a person commit in V^{42 a 7} his own gwlad, his son is on that account

- to lose by law his father's trev : the killing of his lord ; and the killing of his chief of kindred ; and the killing of his family representative (teispan tyle) ; and that because of the gravity of those crimes. **T**hree silent ones in session : a lord of justice listening to his gwyrda adjudicating their laws ; and a judge listening to a plaint and defence ; and a surety listening to a plaintiff and defendant mutually answering.
- V 42 a 11
- V 42 a 16 **T**hree lawful rests of a spear during pleadings : one is, thrusting its butt-end in the earth with one hand till it can scarcely be drawn out with two hands. The second is, thrusting its point into a bush till the blade be hid. The third is, the placing thereof on a thicket which shall be of the height of a man. And unless it be on one of those three rests and a person encounter it so as to cause his death, a third of the person's galanas falls upon the spear's owner.
- V 42 a 20
- V 42 a 24 **T**hree futile expressions which are uttered in court and do not avail : denial before verdict ; and premature objection ; and pleading after judgment.
- V 42 b 2 **T**hree worthless milks there are : milk of a mare ; milk of a bitch ; and milk of a cat ; since there is no expiation made for any of them.
- V 42 b 4 **T**hree sarhâds not to be expiated if received when

intoxicated : sarhâd done to the priest of the household ; and sarhâd to the judge of the court ; and sarhâd to the physician of the court ; because these should not be intoxicated, as they know not what time the king may have need of them. Three buffets not to be expiated : V 42 b 9 one by the lord on his man in ordering him in the day of battle and fighting ; and one by a father on his son to punish him ; and one by a chief of kindred on his relative in order to counsel him.

Three women with whose heirs there is to V 42 b 14 be no pleading as to their mother's trev : a woman who is given as a hostage for land and who bears a son in her condition of hostage ; and the son of a woman who shall avenge a person of his mother's kindred and on that account lose his father's trev, and therefore there is to be no pleading with him as to his mother's trev ; and the son of a woman who is given to an alltud with the kindred's consent.

Three disgraces of a kindred there are, and on V 42 b 22. account of a woman the three occur : the violation of a woman against her will. The second is, bringing another woman to the house, supplanting [the wife] and driving her forth. The third is despoiling her, being more pleased

to spoil her than to be connected with her.

V 43 a 2 Three pieces of flesh of a hundred perplexities there are: one is a piece stolen [*lit.* theft] as to whatever way a share thereof may travel, for there are nine accessories to it. The second is the hart of a king as to whoever may cut it up. The third is a carcass left by a wolf as to whoever may do wrong with respect to it.

V 43 a 7 Three strong scandals of a woman there are: one is seeing the man and the woman emerging from the same thicket, one from each side of the thicket. The second is seeing them both under the same mantle. The third is seeing the man

V 43 a 12 between the two thighs of the woman. Three things for which a person shall prosecute for theft, though they do not constitute theft: ploughing, and felling of timber, and building.

V 43 a 14 Three sarhâds of a woman there are, one of which is augmented, and one diminished, and one is a complete sarhâd. When a kiss is given her against her will, a third of her sarhâd is wanting to her then. The second is feeling her with the hand, and that is a full sarhâd to her. The third is being connected with her against her will, and that is augmented by the third.

V 43 a 20 Three ways whereby one can object to witnesses: by land-feud, and galanas-feud, and woman-feud.

Three sons being three brothers of the V 43 a 22 same mother and the same father, who are not to have a share of land from their brothers of the same mother and the same father as themselves: one is a son of thicket and bush, and after that, the same man taking to wife the same woman with consent of kindred and begetting a son of her; that son is not to share land with the son begotten before him in thicket and bush. The second is, if a scholar marries a wife with consent of kindred and begets a son by her, and afterwards if the scholar takes priest's orders and after that a son is born to that priest by the aforesaid woman, the first son is not to share land with the last, because contrary to law was he begotten. The third is a mute, because land is not for any one who cannot answer for it; for land (gólát) is not given to a mute.

Three persons whose status rises in one V 43 b 13 day: when a taeogtrev has a church consecrated therein with the king's permission, a person of that trev, who is a taeog in the morning, becomes that night a free man. The second is a person to whom the king gives one of the twenty-four privileged offices, who, before the office is given him, is a taeog and

who, after it is given, is a free man. The third is a clerk who the day he receives the tonsure is in the morning a taeog (yn vab tayaŋc) and becomes that night a free man.

V 43 b 23

Three legal worths of the foetus of a woman: the first is, blood before formation, if it perish through cruelty, of the value of forty-eight [pence]. The second is, before life (eneit) enters into it, if it perish through cruelty, the third of its galanas is to be paid for it. The third is, after that life has entered into it, if it perish through cruelty, then the whole of its galanas is to be paid for it.

V 44 a 6

Three ways whereby a son is to be affiliated to a father: one is, when a woman of thicket and bush, being pregnant, shall be at her full time (ar y llaŋuaeth), let her priest (y pheriglaŋ) visit her and let her swear to him, 'May I be delivered of a snake by this pregnancy if a father has begotten it on a mother other than the man to whom I affiliate it,' and naming him; and so she affiliates lawfully. The second is, a chief of kindred with the hands of seven of the kindred with him, is to affiliate him. The third is, if there be no chief of kindred, the oaths of fifty men of his kindred affiliate him, and the son himself

first swears because the mother's oath is not legal except in the above affiliation.

Three ways whereby a son is disowned by ^{V 44 a 17} a kindred : the man, whose son he is said to be, takes the son and places him between himself and the altar, and places his left hand on the head of the son and the right hand on the altar and the relics ; and let him swear that he has not begotten him, and that there is no drop of his blood in him. The second is, if the father is not alive ; the chief of kindred is to deny him, and with him the hands of seven of the kindred. The third is, if he has no chief of kindred ; the oaths of fifty men of the kindred denies him, and the eldest son of the man, to whom the son was affined, is to swear first. ^{V 44 b 3} Three places where a person is not to give the oath of an absolver : one is on a bridge of a single timber without a hand-rail. The second is at the gateway of a churchyard, because the ' Pater ' is to be sung there for the souls of the Christians of the world. The third is at the church door, because the ' Pater ' is to be sung there before the rood. ^{V 44 b 8} These persons are exempt from the oath of an absolver : a lord, and a bishop, and a mute, and one who is deaf, and one of foreign language, and a pregnant

- V 44 b 11 woman. Three vexations of the wise are: drunkenness, and adultery, and bad disposition.
- V 44 b 12 Three persons who are entitled to an advocate for them in court: a woman; and one with natural impediment in speech; and an alltud of foreign speech. The one person who is to
- V 44 b 15 choose the advocate: a lord. Three animals whose acts towards brutes are not cognizable in law during their rutting season: a stallion; and the bull of a trevgordd; and a herd boar.
- V 44 b 17 Three animals which have no legal worth: an autumn born pig; and a harrier; and a badger.
- V 44 b 19 Three bloods not amenable in law are: blood from a scabby head; and blood from the nostril; and blood from teeth; unless struck through
- V 44 b 21 anger. Three fires the results of which are not cognizable in law: the fire of heath-burning, from the middle of March to the middle of April; and the fire of a bath in a trevgordd; and the fire of a smithy which shall be nine paces distant from the trev, with a roof of
- V 44 b 25 broom or sods thereon. Three birds whose worth the king is to have wherever they are killed: an eagle, and a crane, and a raven. The owner of the land whereon they are killed is to have fifty [pence] from the person who
- V 45 a 4 kills them. Three vermin (pryf) whose worth

the king is entitled to wherever they are killed : a beaver; and a marten; and a stoat; because from their skins are made the borders of the king's garments. Three things which the law suffers not to be appraised: meal; and bees; and silver; because their like are procurable. Three legal vessels of generation are: that of a bitch, and that of a cat, and that of a squirrel; because they can liberate (dillōg) and relax when they will. Three free timbers in the forest of a king: the roof-tree of a church; and the timber of shafts which go for the king's use; and the timber for a bier. Three buffalo horns of the king: his feasting horn; and his mustering horn; and his horn in the hand of the chief huntsman. Each is a pound in value. Three free huntings there are in every gwlad: hunting a roebuck, and hunting a fox, and hunting an otter; for they have no permanent homes (tref tat). Three things which prevail over law: violence; and contract; and necessity. Three names for an apparitor are: the cry of a gwlad; and dread report, the canghellor's servant; and rhingyll (apparitor). Three ways in which a silver rod is paid to the king: for violence; and for

violating protection of way towards an irremediable beggar ; and for sarhâd to a king.

V 45 b 1

Three thrusts not to be redressed : one is, a person demanding right from his enemy on account of his kinsman in three pleadings and not obtaining right ; and afterwards meeting with his enemy, and thrusting him with a spear so that he dies ; that thrust is not to be redressed. The second is, jealousy caused to a married woman by another woman concerning her husband, and the two women meeting together, and the married woman making a thrust with her hands at the other woman so that she die ; there is to be no reparation to her. The third is, giving a mature maiden to a man with surety as to her virginity, and the man making a genital thrust at her and having connexion with her once and finding her a woman ; he is to call the marriage guests to him, candles are to be lighted and her shift cut before her as high as her pubes and behind her as high as her buttocks, and she is to be sent off with that thrust without any reparation to her ; and that

V 45 b 19

is the law for a deceitful maid. **T**hree persons who are not to be sold legally : an acknowledged thief for having the worth of four legal pence in his hand, and a waylayer, and a traitor

to a lord. **Three** chattels which are secure with-
out surety : chattels which a lord shall give to a
man and which come to him by law; and chattels
which a wife shall have from her husband [as
wynebwerth] when the husband shall have con-
nexion with another woman ;

[A chasm in V supplied from W]

and chattels taken in a war between two lords.
Three things common to a gwlad : an army, and
pleas, and a church; for every one is under
summons to them. W 102 b 21

Three modest blushes of a maid there are :
one is when told by her father 'Maiden,
I have given thee to a husband'. The second
is, bidding her go to her husband to sleep.
The third is, seeing her in the morning rising
from her husband. And because of each of
those three, her husband pays her amobr to
her lord, and her cowyll and her agweddi to
herself. **Three** stays of blood are : the breast,
and the middle girdle, and the trousers girdle. W 103 a 10
Three unabashed ones of a gwlad without
whom it is impossible to do : a lord and a
priest and law. **Three** hearths which are to do
right and to receive it for a person who has no W 103 a 14

acknowledged lord: that of a father, and of an eldest brother, and of a father in law.

W 103 a 18

Three legal needles are: the needle of the queen's serving woman; and the needle of the physician for sewing the wounds; and the needle of the chief huntsman for sewing the torn dogs; each one of them is four legal pence in value. The needle of any other skilful woman is a legal penny in value.

W 103 b 4

Three defunct testimonies there are, which stand in pleas well: one is, when there shall be contention and fighting between two lords concerning land, which subsequently is duly terminated in the presence of all; after these severally have died, their sons or their grandsons or some of their kindred can bear testimony concerning that land; and these are called evidences as to land. The second is, persons of lineage from every side who are called land borderers, to decide by kin and descent, and to confirm by bearing testimony; and they can augment the person's title to land and soil. The third is, when there shall be seen the hearth-stone of a father or a grandfather or of a greatgrandfather or one of the kindred of the same title as himself; and the tofts of the houses and their barns and the furrows

of the land ploughed and the erws, every one of which affords testimony as to a person's title. Three secrets there are which it is better W 104 a 2 to confess than to conceal: losses to a lord, and waylaying, and a person killing his father if acknowledged in confidence.

Three one-footed animals there are: a stallion W 104 a 6 and a hawk and a covert-hound. Whoever shall break the foot of one of them, let him pay its entire worth. Three things not to be paid W 104 a 9 for, though lost in a lodging house (rantý): a knife, and a sword, and trousers; for whoever owns them ought to guard them. Three sarhâds W 104 a 11 of a corpse are: when it is killed; when it is despoiled; when thrown to the ground. Three W 104 a 13 reproaches of a corpse are: asking who killed it, who owns this bier, whose is this grave. Three scowls not to be redressed: the scowl W 104 a 16 of a husband to his wife whom he received in the status of a maid and she a woman; and a person ruined by law and a person of his kindred scowling on that account; and the scowl of a person towards a dog attacking him. Three distrains not to be restored: for theft; W 104 a 21 and for [one on a] surety who will not enforce [right]; and for galanas. Three things if found W 104 b 2 on a road there is no necessity to answer for

any of them: a horseshoe; and a needle; and a penny.

- W 104 b 4 **T**hree persons to whom tongue-wound is to be paid: to the king; and to the judge when considering his decision; and to the priest in his vestments (wifc) on the three principal festivals over his altar, or whilst reading a letter before the king, or whilst composing one.
- W 104 b 9 **T**hree cases in the law of Howel in which proof occurs: one of them, it belongs to a woman to prove a rape against a man. The second is, it belongs to a debtor to prove over the grave of the surety as to his being surety, and that his suretyship was not exonerated whilst he lived. The third
- W 104 b 14 is, the proving of a shepherd dog. **T**hree plagues of a kindred: nursing a son of a lord; and affiliating a son to a kindred wrongfully; and guarding supreme authority (penreith).
- W 104 b 17 **T**hree things which destroy a contract: illness;
- W 104 b 18 and a lord's necessity; and poverty. **T**hree things which defend a person from a summons to pleadings: shouting and sound of horns against the host of a border gwlad; and flood in a river without bridge and without skiff; and illness.
- W 105 a 1 **T**hree persons to whom galanas is paid and they themselves pay no galanas: a lord,

for to him comes a third of every galanas for exacting it. The second is a chief of kindred, for according to his status his relations' galanas is paid. The third is a father, for a share comes to him of his son's galanas, to wit, a penny; because his son is no relative (car) to him. And not one of them is to be killed on account of galanas. Half a brother's share of galanas, a W 105 a 9 sister pays; and she receives no share of galanas. Three throws not to be redressed: at a W 105 a 11 stag in corn; and at a wild colt in corn; and at a dog in corn. Three persons who impoverish W 105 a 13 a gwlad: a prevaricating lord; an iniquitous judge; and an accusing maer. Three strong W 105 a 15 ones of the world: a lord, for a stone along ice is a lord; and an idiot, for it is not possible to compel an idiot in anything, against his will; and a person without anything, for it is not possible to exact anything where there is nothing. Three animals there are of the same W 105 a 19 worth as to their tails and their eyes and their lives: a calf, and a filly for common work (tom), and a cat; except the cat which shall watch a king's barn.

Three persons hated by a kindred: a thief, W 105 b 2 and a deceiver, since they cannot be depended on; and a person who shall kill a person

- of his own kindred; as the living kin is not slain for the dead kin, everybody will hate to see him. **T**hree things common to a kindred: chief of kindred, and a representative, and the son of a woman given with kindred's consent to their enemy; such is to be in common between the two kindreds. **T**hree disgraceful faults of a man: being a bad friend (*kar(ŷ)*), and flaccid in pleadings, and a man to a bad lord.
- T**hree animals there are whose teithi exceed their legal worth: a stallion; and the bull of a *trevgordd*; and a herd boar, for the breed is lost if they are lost. **T**hree signs of inhabitancy of a *gwlad*: little children, and dogs, and cocks. **H**itherto we have discussed the Triads of Law; now we will treat of the Ninth days.
- T**he first is the ninth day of December concerning land. The second is the ninth day of May succeeding. The third is the ninth day of May when occur the teithi of the first milk. The fourth is the ninth day of February when occur the teithi of the first work. **N**inth day there is to a lord to recollect himself as to his oath when it shall be asserted that he has previously made an oath. **N**inth day period there is between court and *llan* before answer-

ing, and that after a claim, when there shall be a dispute as to land. Ninth day period there is concerning a corpse, which shall have originated from the same cantrev as the person who shall have killed him. Three ninth days there are for a chief huntsman. Three ninth days there are as to the pregnancy of a woman. Ninth day before August every swarm assumes the status of a mother-hive. Ninth day period there is as to a warrant in the same gwlad, or as to a witness in the same gwlad. Ninth day period there is for removing a house erected on another person's land without his consent. Ninth day period there is for a wife to await her share of the chattels in her house when she shall separate from her husband. Ninth day period doubled there is as to a plough when broken.

Listen, thou judge, who givest the judgments. Let not the worth of a penny be more in thy sight than the worth of God. Do not judge wrongly for worth but judge justly for God.

Small wonder if there be hesitation in a temporal court, since they shift as to their desire like the breeze of heaven. But whosoever loves certainty and security from falling, [for him] the right service of the Lord Jesus Christ is that which is the glorifying of

the Father and the Son and the Holy Spirit.
Amen.

W 106 b 12

Three places where a person is not to give the oath of an absolver: one is, a bridge of a single timber without a handrail. The second is in the gateway of a churchyard, because a person is to sing the 'Pater' there for the souls (eneit) of the Christians of the world. The third is in the doorway of the church, because a person is to sing the 'Pater' there before the rood.

W 106 b 19

When a son is affiliated to a kindred with the oaths of fifty men, the son is to swear before the kindred, because it is not lawful to listen to her except in the case of the first oath when she shall say 'Let a snake be begotten' to her.

W 107 a 3

When a son is denied by a kindred, the eldest son of the man whose son he is said to be, is to swear first before the kindred.

W 107 a 6

Three futile crosses there are: a cross placed on a road in corn; and a cross placed on the bark of a tree lying in a wood; and a cross which a person places on an altar in a case where a church is not to interfere with him.

PALAEOGRAPHICAL NOTES

[The numbers refer to pages and lines.]

2. 10. The scribe's *t* is visible in the rubric capital of *Croedabc*

2. 11. The scribe's *g* is visible in the second word, but was overlooked by the illuminator.

6. 11. *neuad* altered from *beuad*

8. 5. *hoelon* with *e* badly altered from *l*

11. 9. *yneuad* with *e* altered from something else.

15. 8. *colofneu* with *l* apparently crossed.

16. 15. *ygnat* with *g* begun for some other letter such as *n*

22. 11. *atan* with *t* altered from *r*

27. 2, 28. 2. Small hole in parchment between *ae* and *ran*, and *teu* and *lu* respectively.

33. 14. *yr eilng* with *y* altered from *v* or *u*, and stroke over *n* like that over *i*

33. 25. *vynho* with *y* altered from *n*

34. 16. *bzen-* with *n* altered from *y*

35. 20. *bzenhtnbl* badly altered from *bzenhyabl*

36. 20. *ehunan* with two strokes above *u* not unlike those which indicate the letter *i* when in conjunction with such letters as *m*, *n* and *u*.

40. 11. *Serthuet* expuncted by later hand, and *Chweched* written above it.

40. 18. The bar of final *t* is extended almost to the middle of the line.

45. 17. *vzetnt* with *e* altered from *y*

46. 8. *ytle* with *tl* altered from some other letters,

and ligatured in order apparently to show more clearly what is intended.

48. 3. A tiny hole in parchment prevented the completion of the second *e*

48. 7. *eueryl* with second *e* altered from something else.

52. 7. The *l* at end of *kynllwyn* is scratched out by a later hand, presumably that of Jasper Gryffyth. It probably stands for *lledrat*.

58. 23. The pointing after *yndab* may be a semi-colon and looks also like a colon.

58. 25. In left margin just outside commencement of line is a full point, but whether in the original hand appears doubtful (see note on p. 118. 1). In bottom margin in later hand is written 'hic defunt folia duo' altered into 'hic deest folium unum'.

61. 21. *perth* with *t* altered from *c*

67. 24. *lozen hagen*. with full point after *lozen* nearly covered by the *h* of *hagen*.

70. 14. *atal hyt* with full point after *atal* nearly hidden by the *h* of *hyt*

73. 5, 74. 5. Hole in parchment at the beginning and end of these lines respectively.

74. 10. With *by* begins paler ink but same hand.

80. 11, 82. 8. The rubric spaces overlooked by illuminator contain the *g* and *t* respectively of the original scribe.

83. 22. The two first expunctuations under *moch* are nearly obliterated.

83. 24. *Meint* with *ei* altered from something else.

84. 14. *gymeret* with first *e* altered from something else.

86. 23. *thal* with *l* nearly covering a full point.

87. 24. *gosper* with *o* badly altered from *o*

89. 1. *dibc* with full point so small that it is doubtful whether it was intended.

89. 4. Original hand placed *o* in space intended for the illuminator, who overlooked it.

89. 6. A *b* intended to complete *Po* is written over the first *d* of *dadyl*, but in such fainter ink that the *d* is quite distinct beneath it.

90. 25. *Oz* with *z* altered from something else.

91. 6. *chowjll* with *c* altered from *t*

94. 21. First *c* altered from *t*

101. 15. *erbjn* with *b* not unlike *o*

102. 13. Last *u* looks like *rr* owing to a full point being placed towards its right top corner.

106. 8. Over the second half of last *h* is a full point, but whether intentional is doubtful.

107. 3. First *c* looks also like *t*

108. Catchword is cut by binder so that the lower half is gone.

109. 17. In space left for rubric, and overlooked by illuminator, the original scribe has placed *r*

111. 16. *bzenhin* is a mistake for *bzeyr*. The crosses are perhaps inserted by a later hand. A comparatively modern hand has written *breyr* opposite cross in margin.

113. 18. The *n* is extended over the remainder of the line.

114. 3. *Anher* has a small *h* written over the *a*, partly in left margin.

116. 21. *ant* written wrongly for *am* was again written wrongly by scribe and passed by him.

118. 1. Outside first *h* in left margin is a full point, but whether intentional is doubtful (see note on p. 58. 25).

119. 16. Last *a* altered from *o*

119. 19. Two or three letters rubbed out after *tyft* which were apparently a part of it.

119. 23. Three or four letters rubbed out after *deu* with expunctuations of two of them still remaining.

121. This page has twenty-six lines.
122. 16, 20, 24. The scribe certainly writes *ennynu* in each case; so also MS. W.
132. 22. First *y* altered from *u* or *n*
133. 3. *kanyt* with *t* altered from *f* or *f*
134. 4. The *n* is extended over about a quarter of the line.
136. Catchword cut by binder so that the bottom portion of the letters is gone.
139. 15. *cuhudjat* with point under *d* like an ex-punctuation.
142. 11. Last *n* extended over about a quarter of the line.
142. 15. *enert* with *t* like *c*

APPENDIX

GENERAL RELATION OF FOUR EARLIEST TEXTS

GENERALLY speaking, the text of V (together with the parts supplied from W as printed in this book) includes the whole of W, X, and U. Allowing 8 words per line in the case of V and W, and 7 words per line in the case of X and U, the amount of matter in each appears to work out thus:—

V. 84 pages, 25 lines per page = 2,100 lines = 16,800 words. Adding the parts supplied from W, viz. 41 pages, 21 lines per page + 72 lines = 933 lines = 7,464 words, we obtain a total of 16,800 + 7,464 = 24,264 words.

W. 140 pages, 21 lines per page + 34 lines = 2,974 lines = 23,792 words.

X. 114 pages, 20 lines per page + 7 lines = 2,287 lines = 16,009 words.

U. 120 pages¹, 18 lines per page = 2,160 lines = 15,120 words.

They all agree as to the general arrangement of their subject-matter, beginning with the laws of the court, and then the laws of the gwlad, and confining the triads of law towards the close; but the most cursory examination will show great divergences in the arrangement of details, strikingly so with regard to X. The explanation of these divergences possibly

¹ This of course excludes the last sixteen folios of the old handwriting, which form no part of the Book of Cynnerth properly so called.

depends on the answer to a prior question as to whether the longer texts are expansions of the shorter, or whether the latter are to be attributed to a condensing of the former. Moreover, in the case of these four particular MSS., the possible and very probable clashing of two distinct originals is also to be kept in mind. It will be noticed from the following headings, which are selected only to show the order of the subject-matter in the respective MSS., that *W* is in close agreement with *V*; and also that *X*, in spite of its startling differences, is more allied to *W* and *V* than is *U*.

V	W	X	U
The 24 officers. 8 other officers. Hounds and Chase.	The 24 officers. 8 other officers. Hounds and Chase. Gwestva silver, &c.	The 24 officers. Few miscellanies. Hounds and Chase. Trees, weapons, utensils, &c. Ploughs and co-tillage. Pledges, borrowing, &c. Payment of galanas.	The 24 officers. 8 other officers. Ebediws.
3 columns. 9 credible witnesses. Relating to the person. Land. [Miscellanies].	3 columns. 9 credible witnesses. Relating to the person. Land. Miscellanies.	3 columns. 9 credible witnesses. Relating to the person. Land. Animals.	3 columns. Waylaying. Relating to the person. Cattle and Fowls. Worth of Buildings, &c. Hires and perjury. Cat, hound, and dog. The chase. Bees. Corn damage. Women. Land. Guardians.
Tame and Wild. Corn damage. Sureties. Contract.	Tame and Wild. Corn damage. Sureties. Contract.	Corn damage.	
Women. [Miscellanies]. [Worth of buildings, &c.] [Ploughs and co-tillage]. [Pledges, borrowing, &c.].	Women. Miscellanies. Worth of buildings, &c. Ploughs and co-tillage. Pledges, borrowing, &c.	8 other officers. Women. Miscellanies. Ebediws. Gwestva silver. Animals.	

V	W	X	U
[Payment of galan- nas].	Payment of galanas.	Miscellanies and Triads.	
[Miscellanies].	Miscellanies.	Sureties.	
Testimony, &c.		Triads and Miscel- lanies.	
Waylaying.			
7 Bishop-houses.			
Triads.	Triads.		Triads.
[Ninth Days].	Ninth Days.		
[Additional notes].	Additional notes.		

I. LEADING ADDITIONS TO THE PRINTED TEXT.

§ 1. *Cott. Cleopatra A. XIV.*

W 34 b 4-6 (*post* hynny V 1 a 24). *Anc. Laws* I. 622.

ar llyuyr hōnn blegywryt yfcolheic ae hýfcriu-
enōys. canyf ef a oed oæu ar gof achyfreitheu
yný amfer.

And it was Blegywryd the scholar who wrote this
book, for he was the best in his time for record and
laws. (Cf. X 165 b 9-11 and U 1 b, on pp. 303, 309
infra.)

W 41 a, bottom margin (*post* byth V 6 b 3). *Anc.*
Laws I. 644.

Oet ageiff yr ýgnat llýf ý ýmgoffau deugein
niwarnoŧ of eirch kyn ýmōyfŧlaŧ.

The judge of a court has a period of forty days to
reconsider, if he demands it, before mutually pledging.

W 41 a 18-41 b 6 (*post* tauaŧ V 6 b 5). *Anc.*
Laws I. 644, 646.

Sarhaet ýgnat llýf ýŧ naŧ mu anaŧ ugeint
aryant. Ý alanaf atelir onaŧ mu anaŧ ugein mu

gan tri dŷrchauel. Val hŷn ydŷlyŷ ydŷychauaeleu uot. Y dŷrchauael kyntaf yŷ tri ugein mu. Yr eil yŷ pedwar ugein mu. Y trydŷd yŷ pum mu achan mu. athrayan dŷy uu. Ac ual hŷn y dŷycheif galanaf pop kŷmro herwŷd yŷureint.

The sarhād of the judge of a court is nine kine and nine score of silver. His galanas is paid with nine score and nine kine with three augmentations. In this manner should the augmentations be made. The first augmentation is three score kine; the second is four score kine; the third is a hundred and five kine and a third of two kine. And thus is the galanas of every Cymro augmented according to his status.

W 51 a 12-14 (*ante* y ymboŷth V 14 a 8). *Anc. Laws* I. 680.

—aa yr ygnat llŷf allanŷ lle ytauaŷt yr gof o ran y bŷenhin o gic mozdŷt yŷreidon.

—which go to the judge of the court; and the place of the tongue to be filled for the smith from the king's share of the thigh-flesh of the steer. (Also X 199 a 7-10.)

W 54 b 17-55 a 5 (*post* ehunan V 16 b 20). *Anc. Laws* I. 670.

Ual hŷn yrenir aryant ygueŷtuaeu. dŷy gein-haŷc a gymer y diŷtein. Aphedeir ageiff y trull-yat neu tudet y gerŷyn ar dewif yneb ae talho. dŷy a gymer drŷŷfaŷz yneuad. Vn yr medŷd. Vn yr goŷtegŷz. Pedeir yr coc. Dŷy yr ŷŷydgŷz llŷf. dŷy yr guaf yŷtauell. Vn yr uorŷyn yŷtauell. dŷy y diŷtein bŷenhines. Vn yr troetaŷc. Vn yr canhŷyllŷd. Vn yr guaŷtraŷt auŷyn bŷenhines.

Thus is the gwestva silver shared. The steward takes two pence; and the butler has four or the covering of the vat, at the option of the one who shall pay; the doorkeeper of the hall takes two; one to the mead brewer; one to the silentiary; four to the cook; two to the server of a court; two to the page of the chamber; one to the chambermaid; two to the steward of a queen; one to the footholder; one to the candle-bearer; one to a queen's groom of the rein. (Also U 17 a 2.)

W. 55 b 1-13.

Oderuýd bot amrýsson am teruýnu róg deu dýn. adýwedut oz haóló bot o ureint idaó ef ý dýlýho teruýnu. ' Onýf amheu ýr amdiffýnó. aet ýr haóló ydangof y teruýn. Os ýr amdiffýnó ae hamheu ynteu bit gyfreith ýrýdunt am eu bæint gýsseuin. Os ý ureint a uernir idaó dangoffet ý teruýn guedý hýnný.

Mab adýlý arfedaó dzoftaó hýný uo peder blóýd ar dec. ý tat oz býd býó. ac oný býd býó ý tat. arglóýd bieu rodi arfedaó idaó ý uot dzoftaó ýouýn iaón idaó ac ýwneuthur iaón dzoftaó.

If there be contention as to meering between two persons, and the plaintiff say that by status he is to meer, unless the defendant doubt it, let the plaintiff proceed to show the meer. But if the defendant doubt it, let there be law between them as to their original status. If his status is adjudged to him, let him after that show the meer. (*Anc. Laws* II. 90.)

A son should have a guardian over him until he is fourteen years old [viz.], the father if alive; and if the father be not alive, a lord is to appoint a guardian

for him to act on his behalf, to demand justice for him and to do justice for him.

W 56 b 4-8 (*post* gŵleic V 17 a 20). *Anc. Laws* I. 688.

Y neb a adefo llofrudyaeth. talet gŵbyl oꝛ alanas. Traŷan galanaf adaŵ ar y llofrud. ar deuparth a rennir yn teir ran. Dŵy ran atal kenedyl y tat. ar tryded atal kenedyl y uam.

Whoever shall confess homicide, let him pay the whole of the galanas. A third of the galanas falls on the murderer, and the two parts are shared into three shares. Two shares the father's kindred pays, and the third the mother's kindred pays. (Also X 185 a 4-8 and U 21 b.)

W 67 b 9-11 (*post* bŷenhin V 30 a 6). *Anc. Laws* I. 708.

Y neb auarchoco march ʒath y dŵyn y guarchae nŷ dylŷ namyn hŷnnŷ.

Whoever shall ride a horse in taking it to a pin-fold is entitled to nothing more.

W 67 b 16-17 (*post* V 30 a 21). *Anc. Laws* I. 708.

Os y goꝛwlat y differ ʒyth geinhabc ageiff.

If he protects it in a border-gwlad, he receives eight pence. (Also X 193 b 18-19.)

W 69 a 7-8 (*post* werth V 31 b 1). *Anc. Laws* I. 712.

Naŵuetdŷd whefraŵ oꝛ dŷhaŵn eredic guerth y teithi adŷycheif ar y werth.

The ninth day of February if it can plough, the worth of its teithi is added to its worth. (Also X 192 b 4-5.)

W 73 b 6-9 (*post* l6 V 34 b 24). *Anc. Laws* I. 744.

Or deila dýn ýfcrýbýl ar ý ýt: Abot ýmdaeru róg ý deilat ar perchennaó. ý deilat adýlý týgu kaffel y blaenýeit ar olýeit ar ýr ýt.

If a person catch an animal on his corn and there be a dispute between the taker and the owner, the taker must swear as to finding the foremost and the hindmost on the corn. (Also X 196 a 19-196 b 2; and U 40 a.)

W 76 a 20-76 b 14 (*post* gynnogyn V 36 b 16; *ante* O2 36 b 8). *Anc. Laws* I. 122.

Or kýmer dýn mach ar da. achýn dýuot oet ýda. dehol ý talaóðýr ae o alanaf ae o ledzat ae o aghýfreith arall. amýnu o2 haólor ý da ýgan ý uach. Sef awýl kýfreith ýna rannu ýcollet ýn deu hanher ýrdunt nýt amgen talu o2 mach hanher ý da ýr halór. kanýf aghýfreith ýó talu o2 mach góbyl ac ynteu ýn wirýon. Ac nat tegach colli o2 haólor o góbyl a chredu o honaó ynteu ý uach. Allýna ý trydýd lle ýran kýfreith. Ac o2 da ýtalaóðýr ýr wlat d2acheuýn óynteu adýlýant kýmhell ýda hónnó arnaó ef. Ahanher adýlý ýmach allýna ýr lle ýbýd kýmhelló2 ýmach ar da idaó ehun.

If a person take surety for chattels, and before the period of the chattels is come the debtor be banished either for murder or theft or any other unlawful act, and the creditor demand the chattels from his surety, law then sees as to sharing the loss equally between them, that is, the surety paying half the chattels to the defendant; for it is not right that the surety should pay all when he himself is innocent, nor is it fairer that the defendant should lose all, seeing that

he trusted his surety. And that is the third instance where law shares. And should the debtor return to the gwlad, they are to enforce the repayment of those chattels from him, the surety receiving a half. And that is the instance of the surety being an enforcer of chattels to himself.

W 76 b 17-77 a 21 (*post* V 36 b 10; *ante* O₂ 36 b 17). *Anc. Laws* I. 112, 114.

Oderuýd ýdýn rodi da ý arall amach arnao. a phan delher ý ouýn diwat o₂ talaódyr. Achóynaó o₂ haólor ó₂th ýr arglóyd. Jaón ýó dóyn ýdóý pleit ý gýt ar mach. agouýn udunt ae mach hón ae nat mach. mach heb ýr haólor. na uach heb ý talaódyr. Yna ýmae iaón gouýn ýr mach aóyt uach tí. mach heb ýnteu. nac óyt vach heb ý talaódyr ýgenhýf 1 ar dí. Heb y mach ýr gýfreith ý dýlýóýfi. mí ae canhebýgaf. ac val ýmae iaón y minheu mí ae díwadaf. heb ý talaódyr. Yna ý mae iaón barnu reith canýt oef eithýr vn tauaót ý mach ýn gýrru vn tauaót ý talaódyr ý wadu. Kýmryt o₂ b₂aódo₂ ý creir ýný laó. adýwedut ó₂th ý talaódyr. Naóduó ragot anaóduó dý arglóyd na thóg anudon. Os tóg týget ýduó ýný blaen ac ýr creir nat mach ýgantaó ef nac ar adýweit nac ar dí. Oný ó₂th tóg ýmach arnaó tra uo ýn rodi ý eneu yr creir. talet ý mach ý dýlýet can adeóýf ýuot ýn uach abít rýd ý talaódyr. Os gó₂thtóg awna ýmach. dýget ýtalaódyr ýreith. Nýt amgen ý ló ar ýfeithuet.

If a person gives chattels to another and surety thereon and, when time comes to demand, the debtor

denies, and the defendant complains to the lord, it is right to bring the two parties together with the surety and to ask them whether this person is a surety or not a surety. 'A surety,' says the defendant. 'Not a surety,' says the debtor. Then it is right to ask the surety, 'Art thou a surety?' 'A surety,' says he. 'Thou art not a surety for me for anything,' says the debtor. 'I am entitled to law; I shall persist in it,' says the surety. 'And as I am entitled also, I deny it,' says the debtor. Then it is right to adjudge a rhaith, for there is nothing save the one tongue of the surety provoking the one tongue of the debtor to deny. The judge takes the relic in his hand, and says to the debtor, 'The protection of God prevent thee and the protection of thy lord, lest thou swear falsely.' If he swears, let him first swear to God and to the relic, that he is not surety for him neither for what he asserts nor for anything. If the surety do not counter-swear against him whilst he puts his lips to the relic, let the surety pay the debt, as he allows that he is a surety, and let the debtor be free. If the surety counter-swears, let the debtor bring his rhaith, that is, his oath with six others.

W 77 b 16-78 a 8 (*post* dīm V 37 a 5; *ante* O₂ 37 a 13). *Anc. Laws* I. 134, 136.

Póybýnhac awnel amot kýfreíthaól doent ýgýt ýwneuthur. O₂ guna dýn amot ac na mýnho ýgadó. arglóyd bieu ýgymhell. O₂ guna dýn amot ac arall ýn gýrru arnaó. kýfreith adýweit na daó namýn ýló ehunan ýdíwat. Oný býd gó₂thtóg arnaó. Os gó₂thtóg auýd galwet ýnteu am v₂aó₂. Sef auernír idaó. ý ló ar ý feithuet ýn vn funut ac ýdíwat mach. Ac am oet ýreith. ac am pop peth. O₂ guna dýn amot ae gilýd

heb amotwŷr. of guadu auŷn. nŷ daŷ eithŷr
ŷ lŷ ehunan ŷdŷwat onŷ cheif tŷfton ar ŷ welet.

Whoever shall make a legal contract let them come together to perform it. If a person makes a contract and does not wish to keep it, a lord is to compel him. If a person makes a contract and another presses on him, law says that he is only to be put to his own oath to deny it, unless there be a counter-oath against him. If there be a counter-oath let him call for judgment. This is what is to be adjudged him, his oath with six others in the same manner that surety is denied; the same also with regard to the time for a rhaith and everything. If a person makes a contract with another without contract-men, if he desires to deny, he is only to be put to his own oath to deny it unless he obtains witnesses as to seeing it.

W 78 a 20-78 b 12 (*post* gŷir V 37 a 13; *ante* 37 a 18). *Anc. Laws* I. 140, 142.

Deu tŷmhoŷ ŷ bŷd kaŷat kŷfreith am tŷr a deu
ŷ bŷd agoŷet. O naŷuetdŷd kalan gaŷaf ŷ bŷd
agoŷet kŷfreith am tŷr hŷt naŷuetdŷd whefraŷ. O
naŷuet dŷd whefraŷ ŷ bŷd kaŷat kŷfreith hŷt
naŷuet dŷd mei. O naŷuetdŷd mei ŷ bŷd agoŷet
kŷfreith hŷt naŷuetdŷd guedŷ aŷft. O naŷuet dŷd
guedŷ aŷft ŷ bŷd kaŷet kŷfreith hŷt naŷuet
dŷd guedŷ kalan gaŷaf. Sef achaŷf ŷmae kaŷat
kŷfreith ŷguanhoŷn ar kŷnhaf. o achaŷf
dŷwhŷllŷaŷ ŷ daŷar ŷnŷ deu amfer hŷnnŷ. Sef
achaŷf ŷ mae. naŷuet dŷdyeu gan pop tŷmhoŷ.
rac kŷfreith ŷn vn dŷdŷaŷc.

Two seasons shall law be closed for land, and two
it shall be open. From the ninth day of the calends

of winter shall law be open for land until the ninth day of February. From the ninth day of February shall law be closed until the ninth day of May. From the ninth day of May law shall be open until the ninth day after August. From the ninth day after August law shall be closed until the ninth day after the calends of winter. The reason why law is closed in spring and autumn is because the soil is cultivated in those two seasons. The reason why every season has ninth-days is lest law should be for one day.

W 91 a 9-16 (*inter deiffyfyt et Naó V 38 a 2*). See p. 115 for text; also *Anc. Laws I. 556*.

For a suit from the same cantrev, three days to give an answer, and three to give surety, and three to do justice in respect to the claim demanded. In the adjoining cantrev, five days to give an answer, and five to give surety, and five to do justice. In the third cantrev, nine days to give an answer, and nine to give surety, and nine to do justice (cf. X 217 b 3-4 on p. 307 *infra*).

W 91 a 20-92 a 2 (*inter ed. et Pop V 38 a 7*). *Anc. Laws I. 486, 586, 794; II. 96, 56c*. See pp. 115-16 for text, and add to it the following:—

neb. Kýneuaót alad kýfreith ac ýna ný chetwir.

Whoever shall pay land for galanas, let him pay geld for it to the lord, for the land is to be free to him to whom it shall be paid. Three herbs are to grow in that land: clover, vetches, and thistles. And the worth of a cow from that land is no more than its length when she may be pasturing.

Two persons whose worth the king is not to demand, although they shall be killed in his gwlad: the bondman of another person, for a person has possession of

his bondman as of his animal; and the person who shall be found walking during the night in the king's chamber, without fire, without candle, whose galanas, although the king's servants slay him, is not to be demanded. A judge ought to listen fully, and retain in memory, and learn intently, and speak gently, and judge mercifully. [There is] a custom which follows law and is therefore upheld. [There is] a custom which precedes law and is therefore, when it has regal authority, upheld. [There is] a custom which precedes law, yet of doubtful event, and therefore no one enforces it. [There is] a custom which destroys law, and therefore is not to be kept. (Cf. X 217 a 3-5; and 218 b 6-9.)

W 92 a 14-92 b 10 (*post* llógyr V 38 b 3).¹

KJft óyth geínhaóc kýfreith atal. Keróyn ýstyllaót pedeir keínhaóc kýfreith atal. Raf uleó keínhaóc kýfreith a tal. Raf lóyf keínhaóc cota atal. Kelóin amennei keínhaóc kýfreith atal pop vn. Kýfróy eurgalch. pedeir ar hugeint atal. Kýfróy lló ýpæn deudec keínhaóc atal. Nýth cammín pedeir keínhaóc kýfreith atal Kaóc pæn keínhaóc cota atal. Kenllýuan olreat óyth geínhaóc kýfreith atal. Tozch mílgi bænhin óyth geínhaóc kýfreith atal. Tozch mílgi bæyr pedeir keínhaóc kýfreith atal. Kynllýuan mílgi bænhin. pedeir keínhaóc kýfreith atal. Kynllýuan mílgi bæyr dóy geínhaóc kýfreith atal. Offer gof wheugeint atal. Gradell óyth geínhaóc kýfreith atal.

A chest is worth eight legal pence. A tub made

¹ W 92 a 14-93 a 15 lies between V 38 b 3 and 4.

of staves is worth four legal pence. A hair rope is worth one legal penny. An elm-bark rope is worth a curt penny. A bucket and a trough are each worth a legal penny. A lacquered saddle is worth twenty-four [pence]. A saddle of the colour of the wood is worth twelve pence. The nest of a falcon is four legal pence in value. A wooden basin is worth a curt penny. The leash of a beagle is worth eight legal pence. The collar of a king's greyhound is worth eight legal pence. The collar of a breyr's greyhound is worth four legal pence. The leash of a king's greyhound is four legal pence in value. The leash of a breyr's greyhound is two legal pence in value. A smith's tools are worth six score [pence]. A baking girdle is worth eight legal pence.

W 92 b 13-15. *Anc. Laws I. 794.*

Gre gyfreithaól dec caffec adeugeínt. Pæid warthec gyfreithaól. pedeir bu ar hugeínt.

A legal stud [is] fifty mares. A legal herd of cattle [is] twenty-four kine.

W 92 b 18-93 a 3.

Kýfreith yó y pæiodaór tir kýchwynnu ampæiodaóu tir oe weresgýn. æc ný chýwhýn ampæiodaóu tir pæiodaóu oe weresgýn. Tri argae teruýn ýffýd bæínt. aphæiodolder. achýgwarchadó. ný dýlý dýn auo íf ý ureínt noæ rei hýnný. teruýnu arnunt. (*Anc. Laws I. 774.*)

It is the law that a proprietor of land should oust a non-proprietor of land from his occupancy, and that a non-proprietor of land should not oust a proprietor from his occupancy. There are three stays of boundary: status, and proprietorship, and prior conservancy; no person who is of lower status than those is to meer them. (Cf. U 53 b 6-7.)

W 93 a 10-15 (*post* V 26 a 9; *ante* V 38 b 4).
Anc. Laws I. 556.

Oet arwaffaf o wlat arall neu am dduyr maŕ neu am lanŕ pŕtheŕnof. ac nŕt mŕy. Oet arwaffaf ŕn vn gŕmhŕt neu ŕn vn cantref trŕ dieu. Os ŕn arglŕydiaeth arall ŕn agof naŕ nŕeu ac nŕ dodir teruŕn ar duŕ ful nac ar duŕ llun.

The time for an arwaesav from another gwlad or on account of great water or on account of a tide: a fortnight and no more. The time for an arwaesav in the same cymwd or in the same cantrev: three days. If in another lordship, contiguous: nine days, without fixing the limit on a Sunday or Monday. (Cf. X 217 a 16-20 on p. 307.)

W 93 b 7-11 (*post* V 36 b 10; *ante* Arglŕyd V 36 b 16).

Or dŕgŕyd mechnŕ ar uab dŕof ŕ tat. agozuot ŕdiwat ŕgŕfreith adŕweit na watta neb o genedŕl ŕ uam gŕt ac ef amŕn kenedŕl ŕtat achenedŕl mam ŕtat.

If suretyship falls on a son for his father and there be need to deny it, the law declares that none of his mother's kindred denies with him but only his father's kindred and the kindred of his father's mother.

W 93 b 20-94 a 7 (*post* V 38 b 25).

Peir bŕenhŕn punt atal. pedeir ar hugeŕnt atal ŕ gŕgweŕn. Callaŕ bŕenhŕn wheugeŕnt atal. ŕchŕgweŕn deudec keŕnhaŕc atal. Peir bŕeŕr wheugeŕnt atal. ŕgŕgweŕn deudec keŕnhaŕc atal Callaŕ bŕeŕr trugeŕnt atal. ŕ chŕgweŕn pedeir keŕnhaŕc kŕfreith atal. Callaŕ tayaŕc dec ar

hugeínt atal. ýchígwéin d6ý geínha6c kýfreith atal.

A king's cauldron is worth a pound; its flesh-fork is worth twenty-four [pence]. A king's boiler is worth six score [pence]; its flesh-fork is worth twelve pence. A breyr's cauldron is worth six score [pence]; its flesh-fork is worth twelve pence. A breyr's boiler is worth thirty [pence]; its flesh-fork is worth four legal pence. A taeog's boiler is worth thirty [pence]; its flesh-fork is worth two legal pence. (Also X 179 b 15-19 on p. 304.)

W 99 b 3-7 (*inter* V 43 a 11 et 12). *Anc. Laws* I. 778.

Tr1 chyffro dial ýffýd yr vn ý6 diafpedeín kareffev. E11 ý6 guelet elo2 eu kar ýn mýnet yr llan. T2ýdýd ý6 guelet bed eu car ýný výnwent ýn newýd heb ýmdíu6ýn.

There are three incitements to revenge; one is the shrieking of female relations. The second is, seeing the bier of their relative going to the llan. The third is, seeing the grave of their relative fresh in the churchyard without having reparation. (Also X 211 b 17-20 on p. 306; and U 55 a.)

§ 2. *Cott. Cleopatra Bv.*

X 165 b 9-11 (*post* hynny V 1 a 24). *Anc. Laws* I. 622.

ar llyfuyr hwnn herwyd morgenev. a chyuanerth ymab y digoned.

And this book was completed according to Morgenev and Cyvanerth his son. (Cf. W 34 b 4-6 and U 1 b on pp. 291, 309.)

X 178 b 11-13 (*post* ystauell V 11 b 2). *Anc. Laws* I. 666.

Kannwllŷd ageiff y tŷr yn ryd. a march y gan ybŷenhŷn. agwedill ycannhwyllev oll A ran oaryan y gwestvaeu.

The candlebearer has his land free, and a horse from the king, and the remains of all the candles, and a share of the gwestva silver. (Also U 15 b 18.)

X 179 b 15-19 (*inter* hŷnes *et* Myny V 12 a 19).

Pvnt yw gwerth peŷr bŷenhŷn. Pedeŷr arhveint yw gwerth y gŷgweŷn. Tŷugeŷn atal callaur bŷenhŷn. iijj^o2. keŷnyawc ygŷkweŷn. Dec arhveint gwerth callawr taeauc .ij. k. atal ygŷkweŷn.

A king's cauldron is worth a pound. Twenty-four [pence] is the worth of its flesh-fork. Sixty [pence] is the worth of a king's boiler; four pence its flesh-fork. Thirty [pence] is the worth of a taeog's boiler; two pence is the worth of its flesh-fork. (Also W 93 b 20-94 a 7 on p. 302.)

X 180 a 5-6 (*in lieu* of tri chanu V 15 b 4). *Anc. Laws* I. 678.

teŷr awdyl o gamlan

three odes concerning Camlan. (Cf. U 19 a on p. 310).

X 181 a 17-181 b 3 (*post* ehunan V 16 b 20; *ante* Ywen W 85 b 8). *Anc. Laws* I. 678.

Pob penkerd adyly caffael telyn ygan y bŷenhŷn Pob diŷgybyl adyly yenill ae benkerd ytraeyanv. aphan el y diŷgybyl ywrthaw y penkerd adyly rodŷ telyn idaw. Pwybynnac

abɔynho dím ymarchnad. Ny dyly geiffyaw
gwarant idaw

Every chief of song is to have a harp from the king. Every pupil is to enjoy his gain, and his chief of song a third of it; and when the pupil leaves him, the chief of song is to give him a harp. Whoever shall buy anything in a market is not to seek a warrant for himself.

X 185 a 4-8 (*post* agóieic V 17 a 20). See W 56 b 4-8 on p. 294. *Anc. Laws* I. 688.

X 192 b 4-5 (*inter* werth *et* nyt V 31 b 1). See W 69 a 7-8 on p. 294. *Anc. Laws* I. 712.

X 193 b 18-19 (*post* V 30 a 21). See W 67 b 16-17 on p. 294. *Anc. Laws* I. 708.

X 196 a 19-196 b 2 (*post* 16 V 34 b 24). See W 73 b 6-9 on p. 295. *Anc. Laws* I. 744.

X 199 a 7-10 (*inter* uodeu *et* y V 14 a 8). See W 51 a 12-14 on p. 292. *Anc. Laws* I. 680.

X 205 a 11-12 (*inter* W 83 a 12 *et* 13).

Argyfuturew gwreic yw y gwathawl.

The argyvreu of a woman are her gwaddol.

X 205 b 7-8 (*post* ýftauellaó W 83 b 5). *Anc. Laws* I. 692.

Yneb adıwatto y vod wrth anreith. Roddet lw deng wyr adeugeín.

Whoever shall deny being at a spoil, let him give the oaths of fifty men. (Also U 23 a on p. 311.)

X 207 b 3-12 (*post* W 103 a 17; *ante* O W 80 a 10). *Anc. Laws* II. 8; I. 570 572.

Teir gosgoıd brenhínaól yfyd. Gosgoıd bren-

hín. ac efgob. ac abad. Canys llyf vreinhawl adyly pob vn. ohonunt. Trugeint yw gwerth. march tom. neu gaffec tom. ynep adiwatto llad march nev ydwyn ynllledrad roddet lw deu dengwyr. Pwy bynnac awertho march neu gaffec. ef adyly uod ydan y deri trí glwyth. ar yfgyuein teir lloer. ar llín meirch blwyn. adilyffrwyd hyd varw.

There are three kingly retinues: the retinue of a king, and a bishop, and an abbot; for each of them is entitled to a privileged court. Thirty [pence] is the worth of a working horse or a working mare. Whosoever shall deny killing a horse or taking it stealthily, let him give the oaths of twelve men. Whosoever shall sell a horse or mare, is to be answerable three dewfalls for the staggers, and three moons for the strangles, and a year for the farcy; and dilysrwydd till death.

X 211 b 17-20 (*post* genthi V 43 a 2; *ante* O 43 a 20). *Anc. Laws* I. 778.

T₂₁ chyffro dial ynt. vn ohonunt diaspedein y careffev. Eil yw gweled geloz eu car yn myned yr llan. T₂dyt yw gweled bed ev car heb ymdiwyr.

There are three incitements to revenge; one of them, the shrieking of the female relations. The second is, seeing the bier of their relative going to the llan. The third is, seeing the grave of their relative without enjoying satisfaction. (Also W 99 b 3-7 on p. 303; and U 55 a.)

X 216 b 19-217 a 3 (*inter* W 91 a 19 *et* 20). *Anc. Laws* I. 556.

Ac eiffyoef yr gwerth. agobyR. y llygrir pob vn ohonunt. Pedwar anghyvarch gwr yw y varch. ae aruev. ae wynebwerth. a thwng ydir.

And yet for a price and a reward each of them is corrupted. The four peculiars of a man are his horse, and his arms, and his wynebwerth, and the twnc of his land.

X 217 a 3-5 (*ante* V 45 a 23). Cf. W 91 a 20-21 on p. 299 *supra*. *Anc. Laws* I. 794.

X 217 a 16-20 (*post* geilleu W 82 a 21; *ante* Oet W 91 a 7). *Anc. Laws* I. 556.

Oed ar gwaessaff yn gozwlad. Nev am dwuyr mawr Nev amy llanw. Pytheunos. Nyd oef terwyn ar diw ful. Mab eillt auo maenawr idaw. O bit eglwys ar y tir. vn alanas uyd ar pro

The time for an arwaesav in a border gwlad or on account of much water or on account of the tide: a fortnight. There is no limit on a Sunday. A mab aillt who has a maenor, if there be a church on the land, is to have the same galanas as the propositus (maer). (Cf. W 93 a 10-15 on p. 302.)

X 217 b 3-4 (*inter* deiffyfyt et Naó V 38 a 2). *Anc. Laws* I. 556.

En yn gantref oed tri diev y rodi gwir.

In one cantrev there is a period of three days to do justice. (Cf. W 91 a 9-16 on p. 299 *supra*.)

X 217 b 8-11 (*post* W 105 a 11; *ante* W 103 a 18). *Anc. Laws* I. 448.

TRI chyfwrch dirgel adyly ybŷenhin ygaffael heb y brawdwr ygyd ae effeiryad. ae wreic. ay uedŷc.

Three private intercourses which the king is to have without the judge: with his priest, and his wife, and his physician.

X 218 a 18-218 b 4 (*post* blŷydyn V 38 a 14; *ante* Tri W 104 a 9). *Anc. Laws* I. 762.

TRJ lle yran kyfureith. vn ohonunt y da a dyccer o anghyfareith ygyfureith. Eil yw Rwnng byw amarw. Tŷdyt yw. Obyd amryffon am dev teruyn athyngv O baub yteruyn. auo yrwnng y dev ymryffon. Arennŷr in deuhanner.

Three places where law shares: one of them, the chattels transferred from illegality to legality; the second is, between living and dead; the third is, if there be contention as to two meers and all swear, the meer between the two disputants is divided equally. (Cf. U 47 b and 48 a on p. 318; also V 22 a 1-6.)

X 218 b 6-9 (*post* llawdŷl W 104 a 10; *ante* Teir 104 a 11). See W 91 b 13-15 on pp. 116, 299. *Anc. Laws* I. 486.

X 218 b 16-19 (*inter* W 104 b 1 et 2). *Anc. Laws* I. 448.

TRJ edyn ar dyr dyn arall. heb ganyad. Eryr. agaran. achigfuran Pwybynnac ac ev lladho. taled dec adevgein yberchennawc ytir.

Three birds on another person's land without permission, [*viz.*] eagle, and crane, and raven. Whoever

kills them, let him pay fifty [pence] to the owner of the land.¹

X 219 a 11-14 (*post* oll V 38 a 22; *ante* Un V 38 b 11). *Anc. Laws* I. 690.

Pwybynnac a roddo tan nev adlawho hayarn. yny lofgo yty. Dev hanner vyd ar y nep aroddo y tan ac ay llofgo.

Whoever gives fire or strikes iron so that the house is burnt, the two parts fall equally on the one who gives the fire and [on the one] who burns [the house]. (Cf. W 85 a 13-15 on p. 103.)

X 222 a 8-22 (*post* gic W 82 b 20) is an addition by a later hand to the text. It is equivalent roughly to V 19 a 24-20 a 4, but nearer the form of U. *Anc. Laws* I. 696, 698, 700.

§ 3. *Peniarth MS.* 37.²

U 1 b (*post* hynny V 1 a 24). *Anc. Laws* I. 622.

Ar llyuyr hwn herwyd Morgeneu a Chyfnernth y uab adigonet. Ar gwyr hynny oed oreu yn eu hamser ar cof a chyfreitheu.

And this Book was completed according to Morgeneu and his son Cynverth. And these men were the best in their time for record and laws. (Cf. W 34 b 4-6; X 165 b 9-11, on pp. 291, 303 *supra*.)

U 15 b 18. See X 178 b 11-13 on p. 304. *Anc. Laws* I. 666.

¹ This triad is quite distinct from V 44 b 25-45 a 4, which is found in U, W, and X. *Anc. Laws* I. 778.

² Where the lines of the various folios of this MS. are not given, the passage is taken from Owen's *Anc. Laws*, vol. I, the punctuation and the letters r, s, w, &c., being in modern style.

U 17 a 2. See W 54 b 17-55 a 5 on p. 292. *Anc. Laws* I. 670.

U 19 a (*in lieu of* teulu tri chanu V 15 b 4). *Anc. Laws* I. 678.

kerd o Camlan a hynny

A song concerning Camlan and that (Cf. X 180 a 5-6 on p. 304.)

U 19 b 9-13 (*inter* V 14 a 25 *et* 14 b 1). *Anc. Laws* I. 682.

Offer gof Chweugent atal. Geuel oꝛd. kethraól troꝛud. pedeir. k. k'. Atal pob un o honunt. y cónsillt kymeint atal ar pedwar hynny. myrthól damdóg a uyd ymdanaó.

A smith's tools are six score [pence] in value. Pincers, mallet, borer, vice, are each of them four legal pence in value. The anvil is as much as those four in value. A hammer is to be appraised.

U 21 b. See W 56 b 4-8 on p. 294. *Anc. Laws* I. 688.

U 22 a 5-18 (*inter* V 18 b 5 *et* 6). *Anc. Laws* I. 688, 690.

Ac oꝛ llyfc dyn nyny tan hónnó try wyr hefyt o honunt yn diofredaó megyf y rei ucho. Nyt a galanas yn ol tan Namyn yg gweithret y neb alofgo ac ef. Or llyfc ty ymyón trefgoꝛd o wall tan: y perchennaó adyly talu ty o bob parth idaó oꝛ llofgant gantaó ac oꝛ trydyd ty allan tan gwyllt uyd Or kynneu dyn tan y myón ty dyn arall. Talet y ty y perchennaó oꝛ llyfc. Tan a adaóho dyn ymyón o dyn Ef adyly bot drostaó

And if a person be burned in that fire, three men

of them likewise under vows like those before. Galanas does not attend fire, only in the act of him who shall burn therewith. If a house be burned within a trevgordd from negligence, the owner is to pay for a house on each side of him, if they be burned by his means; and from the third house onward, it is deemed an uncontrollable fire.¹ If a person kindle fire in another person's house, let him pay for the house to the owner if it be burned. A person is to be answerable for a fire which he shall leave in a kiln.

U 23 a (*post* V 21 b 22; *ante* V 20 a 8). *Anc. Laws* I. 692.

Yneb adiwatto anreithaw arall, rodet y kyffelyp iddaw.

Whoever shall deny spoiling another, let him give to him the like [i.e. the oaths of fifty men]. (Also X 205 b 7-8 on p. 305.)

U 25 b 11 (*post* V 20 a 21; *ante* V 19 a 24). *Anc. Laws* I. 696.

Nyt a galanas yn ol teuluŷyaeth.

Galanas does not follow domesticity.

U 27 a (*post* sŷyd V 21 a 11; *ante* E V 21 a 4). *Anc. Laws* I. 700.

Kymeint yw gwerth aelodeu ytayawc o kyfreith agwerth aelodeu y brenhin herwyd gwerth. Galanas hagen asarhaet pawb herwyd y ureint y telir pan torher y aelawt.

The worth of the taeg's limbs, by law, is as much as the worth of the king's limbs according to worth. The galanas and sarhâd however of every one are paid according to his status when a limb shall be broken.

¹ Cf. pp. 103, 247.

U 27 b (*post sarhaet V 21 b 16; ante W 88 a 11*).
Anc. Laws I. 700.!

Yneb adiwatto llad caeth rodet lw pedwar gwyr arugeint, ac eu hanher yn wyr not.

Whoever shall deny killing a bondman, let him give the oaths of twenty-four men, the half of them being nod-men.

U 28 b 3-5 (*post werth W 85 b 1; ante V 38 a 13*).
Anc. Laws I. 702.

Gwerth gozuodaŵc

Gwerth gozuodaŵc un uaeint ar neb yd aeth drostaŵ ac y uelly am dyn a ŵyftler dros arall.

The worth of a gorvodog.

The worth of a gorvodog is that he is of the same status as the one for whom he is bound; and so also with regard to a person pledged for another. (Cf. V 38 a 10-12.)

U 28 b 7-9 (*post blŵydyn V 38 a 14; ante Or V 29 a 3*). *Anc. Laws I. 704.*

Un dyn y telir .k. paladyr idaŵ ac nys tal ef y neb y wreic awnel llaŵurudyaeth.

One person to whom a spear penny is paid and who pays to no one: the woman who shall commit murder.

U 29 a 15-16 (*inter honunt et Rŵnfi V 29 b 2*). *Anc. Laws I. 704.*

Mŵng March pedeir .k.k'. atal.

The mane of a horse is four legal pence in value.

U 31 a (*post velly V 31 b 13; ante Ny V 31 b 20*).
Anc. Laws I. 714.

Trayanwerth ar bob anyueil yw y teithi o rei ny bo aruer y dnyon yuet eu llaeth.

The third of the worth of every animal of which it is not customary for people to drink their milk is its teithi.

U 33 a (*inter* vyd *et* Jar V 32 a 8). *Anc. Laws* I. 718.

Gwerth hwyat. Gwerth hwyat keinawc kyfreith.

The Worth of a Duck. The worth of a duck is one legal penny.

U 36 b (*post* brenhín V 34 a 2; *ante* V 32 a 25). *Anc. Laws* I. 732.

Colwyn brenhin neu urenhines, punt atal. Colwyn breyr, chweugeint atal. Colwyn mabeillt, pedeur keinawc atal.

The shock-dog of a king or queen is a pound in value. The shock-dog of a breyr is six score [pence] in value. The shock-dog of an aillt is four pence in value.

U 39 a 4-13 (*inter* baed *et* O2 V 34 a 21). *Anc. Laws* I. 740, 742.

Parchell pan ymchoelo y bŵwelyn gyntaf ae trŵyn. Un .k'. uyd ae mam Or cadó .k'. o2 moch pa amfer bynhac y caffer yn llygru gweirglaóð. pedeur .k. k'. atelir o honunt. yneb agaffo moch yny llygru yny coet. lladet un o honunt y faól weith y caffo hyt y diwethaf. Eíthyr y tri llydyn arbenhic. Sef yó y tri hynny. arbennhic y moch. ar baed kenueín. a hóch y geíuyr.

A pig when it shall first turn up the dung with its snout is under the same law as its mother. Of the lawful herd of the swine, at what time soever they be found damaging hay land, four legal pence are paid for them. Any one who shall find swine doing damage in his wood, let him kill one of them every time he shall find them unto the last, excepting the three special animals. Those three are, the principal of the swine, and the herd boar, and the sow for [the gwestva].

U 40 a. See W 73 b 6-9 on p. 295. *Anc. Laws* I. 744.

U 40 b 3-16 (*ante* V 38 b 13). *Anc. Laws* I. 744.

Pŷbynhac atoꝛho troet anyueil dyn araſſ Neu y uoꝛdŷyt. Neu anel bꝛiŷ ydel nychdaŷt idaŷ abot yr anyueil yn lan mal y galleꝛ bŷytta y gic. Ef adyly y gymryt attaŷ ae uedeginaethu yny uo iach. ac oꝛ byd maꝛŷ talet y werth. Pŷbynhac a huryho Neu loco anyueil ae y dŷyn peth arnaŷ ae y eredic. Ony wneir aghyfreith ac ef kyt collo y eneit ny thelir. Or brath anyueil dyn. y dyn brathedic ageiff yr anyueil ae bꝛatho. Neu talet perchennaŷc yr anyueil farhaet ydyn a gwerth y waet.

Whoever shall break the foot of an animal belonging to another person, or its thigh, or shall inflict a wound which shall cause ailment to it, and the animal be clean so that its flesh may be eaten; he is to take it to himself and apply remedies until it shall be well; and, if it die, let him pay the worth of it. Whoever shall hire or engage an animal either to carry a load or to plough; unless it be used unlawfully it is not to be paid for although it lose its life. If an animal bite

a person, the bitten person has the animal which bit him; or let the owner of the animal pay the sarhâd of the person and the worth of his blood.

U 42 a 5-10 (*post* 1a6n W 79 b 18; *ante* 82 a 12). *Anc. Laws* I. 748.

Gwreic atreiffer Ony 6ybyd p6y ae treisso Ny thal amobyr Canyf ketwis y b2en. h1 rac treis y byd colledic ynteu oe amobyr. 2c o damheuir y wreic am hynny. rodet y ll6 na 6yr p6y ae treiss6ys ae ry treiffa6 mal kynt.

A woman who shall be violated, if she know not who has violated her, is not to pay amobr; since the king preserved her' not from violation, he loses her amobr; and if the woman be doubted in that respect, let her give her oath that she knows not who violated her, and that she was violated as aforesaid.

U 42 b 1-3 (*post* geilleu W 82 a 21; *ante* Ony 80 a 5). *Anc. Laws* I. 750.

Os d6y wraged y bydant. rodet yneill geill y hon ar llall yr llall o2 byd gantunt eill d6y.

If there be two women, let one testicle be given to one, and the other to the other, if he be connected with them both.

U 43 b 5-44 a 6 (*post* gyfreith V 23 a 13; *ante* V 24 a 11). *Anc. Laws* I. 756.

Dadanhud y6 eredic o dyn y tir ardyffe1 y dat kyn noc ef. yny pedwarydyn y da dyn yn prioda62 y dat 2e hendat 2e o2hendat ac ehun yn pedweryd. Gwedy yd del ef yn prioda62 Ny diffyd y priodolder hyt yna6uet O2 bydant h6yn-

teu heb eu dylyet hyt ynaθuet dyn. Hōnnō yn mynet o priodaθz yn ampriodaθz. yna ydyly hōnnō dodī diaſpat uōch aduan. Ac y dyly ynteu caffel kynnōys. Sef yō hynny kymeint ar gōz mōyhaf y warchadō. Achet galwo am diaſpat uōch aduan oz naθuet dyn allan Ny werendewir. Or diuernir gwelygozd o tīr a bot rei yg gozwlāt ac nat arhoer am k'. Hōy adylyant .k'. pan deſhont. Os hōynteu Ny ouynant .k'. pan deſhont hyt yn oet un dyd ablōdynt Cayedic uyd udunt .k'. o hynny allan.

A dadannudd is the tilling by a person of land tilled by his father before him. In the fourth degree a person becomes a proprietor; his father, and his grandfather, and his great-grandfather, and himself fourth. After he becomes a proprietor, his proprietorship does not become extinguished until the ninth. If they be without their right unto the ninth person, such becoming a non-proprietor from being a proprietor, then it is incumbent on that person to utter a cry over the lost spot, and he ought to obtain admission, that is, as much as the man, who is greatest as to his conservancy; and should any one beyond the ninth person call for a cry over the lost spot, he is not listened to. If a gwelygordd be adjudged to lose land, and some be in a border gwlad and they be not awaited for law, they are entitled to law when they come. If they themselves do not demand law when they come, to the end of a year and a day, law is closed against them thenceforward.

U 44 a 15-44 b 3 (*post* yrydunt V 24 a 3 *ante* 22 b 13). *Anc. Laws* I. 756.

Pōybynhac a dechreuho ymhaθl am tīr ar

amdiffynnór yn paraót y ateb. ac odyne oꝛ teu yr haólóꝛ agwallocau y haól hyt yn oet un dyd ablóydyn kyt dechreuo hól y r haól gwedy hynny Ny cheiff dím Canys haól tra blóydyn yó.

Whoever shall commence a suit for land, the defendant being ready to answer, and afterwards the claimant be silent and allow his claim to drop till the end of a year and a day; although he should begin proceeding after that, he has nothing, for it is a claim beyond a year.

U 44 b 15-45 a 7 (*post* thyccya V 22 b 12 *ante* 23 b 16). *Anc. Laws* I. 758.

Os naóuet dyd meí y dechreu hól a gohir am uarn o dyd y gilyd hyt aóft. Ny cheiff barn hyt naóuet dyd racuyr Canys tymhoꝛ cayet yó y kynhayaf. Os naóuetdyd racuyr y dechreu hól a gohir am uarn o dyd y gilyd tróy y gayaf tymoꝛ cayet yó y gwanhóyn yn gyffelyb yr kynhayaf Canys dideruyfc y dylyr heu allyfnu y gwanhóyn adóyn yr yt y myón y kynhayaf.

If on the ninth day of May he commence proceedings, and delay obtaining judgment from day to day until August, he shall not obtain judgment until the ninth day of December, because a closed season is the harvest. If on the ninth day of December he commence proceedings, and delay obtaining judgment from day to day through the winter, a closed season is the spring like the harvest, because sowing and harrowing are to suffer no interruption in spring, nor bringing in the corn in harvest.

U 45 a 15-18 (*post* góys V 23 b 21 *ante* Kóy 24 a 3). *Anc. Laws* I. 758.

Aghenyon kyfreithaól y omed gwys. Ifidól o uol hyt uynyd heb ryt heb pont arnaól. Acharchar. Achleuyt gozweidyab.

Lawful excuses for neglecting a summons: flood-water from sea to mountain without a ford without a bridge thereon; imprisonment; and bedridden disease.

U 46 b 1-5 (*post* da V 24 b 5 *ante* 43 a 22). *Anc. Laws* I. 760.

Tir kyt kynny bo Namyn un oe etíuedyon heb diffoddi. Ef adyly caffel cōbyl ol tir. Gwedy ranher hagen y brenhín auyd etíued yr neb adiffodo.

Although there be only one inheritor of joint land with unextinguished title, he is to have the whole of the land. After it is shared, however, the king is to be heir to him who is extinguished.

U 47 b (*post* kynwarchadól V 22 a 1). *Anc. Laws* I. 762.

Tri lle y rann kyfreith: un ohonunt, or tyf kynhen rwg dwy tref am tir a theruyn ac wynteu yn un ureint, gwyrda brenhin bieu teruynu hwnnw os medrant; or byd pedrus dyledogyon y tir, pawb bieu tygu y teruyn; odyrna rannent yn deuhanher rwg y dwy tref y hamrysson. Ket teruyno tref ar arall, ny dyly dwyn randir y wrthi. Hanher punt a daw yr brenhin pan teruynher, a phedeir ar ugeint a daw yr brawdwr. Eil yw rwg gwr a gwreic pan uo marw y lleill. Trydyd yw pan dyker anyueil or lle ny aller y caffel wrth kyfreith, nyt amgen, o aghyfreith y kyureith.

Three places where law shares: one of them is, if contention arise between two trevs as to land and boundary, they being of equal status, it is for a king's gwrddas to determine it, if they are able; if the proprietors of the land be doubtful, every one must swear as to his boundary; afterwards let them share equally between the two trevs their object of contention. Although a trev shall meer to another, it is not to take a rhandir from it. Half a pound comes to the king when a meer shall be fixed, and twenty-four [pence] comes to the judge. The second is between a husband and wife when one party shall die. The third is when an animal shall be taken from the place where it cannot be had by law, to wit, from an illegal state to a legal state. (Cf. V 22 a 1-10; and X 218 a 18-218 b 4 on pp. 47, 308, *supra*.)

U 48 b 11-13 (*inter amaeth et O2 V 27 b 22*). *Anc. Laws I. 764, n 31.*

k'. kyueireu. Kyueir gayauar. D6y .k. k'. atal
Kyueir gwanh6yna6l .k. k'. atal.

Law of co-arations. Co-aration of winter tilth is two legal pence in value. A spring co-aration is a legal penny in value.

U 49 b 17-50 a 1 (*post ehunan V 24 a 22; ante Y V 26 a 23*). *Anc. Laws I. 766.*

P6ybynhac agynhallo tir dan deu argl6yd
Talet ebedi6 obob un o honunt.

Whoever shall hold land under two lords, let him pay ebediw to each of them.

U 50 a 13-16 (*post vaena6l V 26 a 9 ante 26 a 25*).
Anc. Laws I. 768, n 28.

Go2uodref uyd y tryded o bob tref. Nyt .k'.

bot Namyn tri thayaŵc ym pob un o'r dŵy tref ereill. ac o'r randired hynny Ny el(.)ir amí-nogeu tír.

A gorvodtrev is the third of every trev. It is not lawful that there should be more than three taeogs in each of the two other trevs; and from those rhandirs land borderers are not called (?).

U 52 b 3-18 (*post* ydŷlyet W 104 a 2; *ante* Croef-uaen V 26 a 14). *Anc. Laws* I. 772, 774.

Tygu tír.

Ny dyly tŵng ar tír dyŵ ful Na dyŵ llun Dyŵ ful dyd ywediaŵ. Dyŵ llun dyd y lauryaŵ y keiffaŵ creireu adefneu y tyngu y tír. Pŵy-byhnac aladho y uraŵt am na rann tref tat ac ef y llufrud honno Ny dyly kenedyl talu galanas gyt ac ef. Namyn ef adyly talu galanas eu kar udunt hŵy abit colle byth o tref y dat

lle dyly keitweit.

Llyma y lleoedd y dyly keitweit uot: yn gyntaf y cadŵ tír adayar gan dyn Eil yŵ cadŵ kyn coll. Trydyd yŵ cadŵ gein a meithrín. Pedweryd yŵ cadŵ gwesti. Pymhet yŵ cadŵ bŵeint. Chwechet yŵ cadŵ alltud gan dyn.

Swearing as to land.

There is to be no swearing as to land on a Sunday nor on a Monday. Sunday is a day for praying; Monday is a day for labouring to procure relics, and essentials for swearing to land. Whoever shall kill his brother because he will not share father's trev with him, for such homicide kindred should not pay galanas with him; but he is to pay the galanas of their

kinsman to them; and let him forfeit for ever his father's trev.

Where guardians are required.

Here are the places where guardians are to be. In the first place, to guard land and soil for a person. The second is, to guard before loss. The third is, to guard birth and rearing. The fourth is, to guard a guest. The fifth is, to guard status. The sixth is, to guard an alltud for a person.

U 53 a 3-7 (*post* atal V 26 a 16; *ante* G6ys V 14 a 1). *Anc. Laws* I. 774.

Ny dyly neb dodı dıafpat egwan onyt y neb aomeder yn İlys y argl6yd Neu yny dadleu k'. am tref y dat. Neu yna6uet dyn rac diffodı priodolder.

No one is to utter a cry of distress, but one refused law in the court of his lord or in the law pleadings, for his father's trev; or the ninth person, lest proprietorship be extinguished.

U 53 b 6-7. See W 92 b 18-93 a 3 on p. 301. *Anc. Laws* I. 774.

U 53 b 8-16 (*ante* V 40 b 1). *Anc. Laws* I. 774, 776.

TRı chargychwyn heb attywel. mab amheu gwedy g6rthladher un weith o genedyl. a gwı gwedy g6rthladher un weith o tir a dayar. Ny dyly h6nn6 dyuot y tir gwedy hynny. a g6reic gwedy g6rthladher un weith oe gwely yn gyureitha6l Ny dyly dyuot yr gwely h6nn6 byth dıacheuyn herwyd kyfreith.

Three removals of kin without return: a doubted son after he shall have been once rejected by a kindred; and a man who after he shall have been once ejected

from land and soil is not to obtain land afterwards; and a woman who after she shall have been once expelled lawfully from her bed is never to return to that bed again according to law.

U 55 a. See W 99 b 3-7 and X 211 b 17-20 on pp. 303, 306 *supra*. *Anc. Laws I.* 778.

U 56 a (*post* alanaf W 105 a 9; *ante* Tri V 44 b 21). *Anc. Laws I.* 780.

Tri dyn yssyd ryd udunt kerdet ford a dieithyr ford: effeiraf y ouwy claf ygyt ae gennat; eil yw, righyll yn negesseu y arglwyd; trydyd yw, medyc gyta chennat y claf.

There are three persons who are free to travel the road and out of the road: a priest to visit the sick along with his messenger; the second is an apparitor on his lord's commission; the third is a physician along with the messenger of the sick.

U 61 a to the end. The sixteen folios with which this manuscript ends form no part of the Book of Cyvnerth, but are copied from the Book of Gwynedd as represented by A, E and G. They will be found printed with tentative translation by myself in Vol. XVII of *Y Cymmrodor*. See also *Anc. Laws II.* 2-36, 40, 46. Two more folios are added in a much later and running hand.

II. LEADING OMISSIONS FROM THE PRINTED TEXT.

W omits: V 17 a 21-18 a 21; 21 b 2; 10-16; 22 a 13-22 b 12; 23 a 6-23 b 1; 14-15; 24 a 11-15; 22-25 b 10; 26 a 9-12; 14-24; 33 a 23-25; 35 b 1-11; 37 a 6-8; 38 a 3-5; 10-12; 14-20; 38 b 13-19; 39 a 6-40 a 26; 44 b 8-10.

X omits: V 2 a 18-23; 3 b 22-24; 7 a 5-10; 12-13; 10a 10-21; 16 b 21-24; 17 a 21-18a 21; 19a 24-20 a 7; 20 a 4-7; 2 a 18-22; 21 b 2; 21 b 10-16; 22 a 13-22 b 12; 23 a 6-23 b 1; 23 b 14-15; 24 a 3-6; 11-15; 22-25 b 10; 26 a 3-24; 26 b 11-27 a 9; W 65 b 21-66 a 1; V 29 b 24-30a 2; 30b 21-31 a 4; 31 b 13-15; 20-24; 32 a 19-21; 32 a 25-33 a 4; 33 a 23-25; 35 a 5-7; 9-11; 18-19; 35 b 1-11; 36 a 12-13; 20-24; 36 b 9-37 a 17; W 82 a 21-82 b 5; 83 a 15-19; 83 b (margin); 83 b 20-84 a 15; 85 a 18-85 b 7; 87 b 4-8; 88 a 3-5; 89 a 20-89 b 4; 7-90 b 10; 90 b 13-91 a 3; 9-16; V 38 a 3-5; 10-12; 14-20; 23-38 b 8; 11-39 a 11; 14-40 a 26; 41 a 17-41 b 2; 44 b 8-10; 44 a 17-44 b 8; 45 a 10-12; 45 b 22-25; W 102 b 20-103 a 14; 103 b 2-3; 104 a 16-20; 104 b 9-105 a 10; 105 a 13-107 a 9.

U omits: V 3 a 21-22; W 38 a 11-13; 18-21; 38 b 7-9; 20-39 a 3; 5-6; 10-12; 39 b 16-18; V 6 a 8-11; 22-25; 6 b 10-33; 15-16; 7 a 5-10; 7 b 4-6; 12-19; 21-23; 8 a 13-17; 8 b 12-19; 24-9 a 3; 4-5; 14-19; 20-21; 9 b 1-2; 10 a 10-21; 12 a 11-21; 25-12 b 1; 13 a 9-12; 19-13 b 2; 4-7; 9-11; 19-22; 14 a 1-5; 8; 11; 14-20; 14 b 5-8; 16-18; 21; 23-25; 15 a 11-14; 18-20; 22-23; 16 b 8-13; 21-24; 17 a 21-18 a 21; 18 b 19-19a 23; 19 b 11-16; 20 a 4-7; 21 b 2-5; 10-14; 16-18; 22 a 10-12; 14-22 b 7; 23 a 4-6; 13-23 b 1; 14-15; 21-23; 24 a 15-18; 24 b 6-25 b 10; 26 a 3-8; 12-14; 27 a 15-17; 24-27 b 14; W 65 a 8-65 b 17; 66 a 1-V 29 a 2; 29 b 24-30 a 2; 15-21; 30 b 21-31 a 4; 15-31 b 11¹; 13-15; 22-24; W 69 b 20-21;

¹ In lieu of V 31 a 15-31 b 11, U has the following rubric (31 a 11) un werth æc un dyrchael y6 ych Abu(6ch ei)thyr (eu teithi). Of the same worth and the same augmentation are an ox and a cow, except their teithi (cf. *Anc. Laws* I. 712).

V 32 a 19-24; 32 b 1-33 a 4; 33 b 13-16; 34 a 2-4;
34 b 15-16; 35 a 4-37 a 17; 37 b 25-W 79 b 10;
19-80 a 5; 7-10; 15-19; 80 b 5-7; 10-82 a 11;
21-82 b 1; 5-83 a 9; 13-20; 83 b 6-13; 83 b (margin);
20-84 a 15; 84 b 12-18; 85 a 2-4; 18-21; 85 b 1-7;
18-86 a 5; 14-16; 87 a 11-20; 87 b 6-20; 88 b 12-
18; 21-89 a 14; 20-89 b 4; 7-14; 18-V 38 a 9;
14-38 b 8; 11-12; 20-40 a 26; 41 a 17-41 b 5;
42 a 7-15; 24-42 b 13; 43 a 7-44 a 5; 44 b 8-10;
17-21; 45 a 4-9; 19-25; 45 b 19-25; W 102 b 20;
103 a 1-2; 14-17; 103 b 2-104 a 2; 7-11; 104 b
4-21; 105 a 9-10; 13-105 b 9; 13-16; 18-107 a 9.

GLOSSARY

agweddi, dowry. The word 'seems to mean all that the *dy-weddi* (the betrothed woman) brings with her to the husband'.¹ In the text, however, it is normally limited to a pecuniary sum, varying according to the status of the bride's father, which is handed over with the bride to the bridegroom on the occasion of the marriage. It remains, however, the wife's property, to be restored or forfeited, as the case may be, in certain events. The agweddi is paid in cattle in the case of a woman going away clandestinely, without consent of kindred, with a man who afterwards abandons her. The agweddi is also paid in case of rape.

alltud, foreigner. The word 'is equivalent to Anglo-Saxon *el-theod*'.² In the Latin texts of the laws, it is represented by *exul*, which may explain the treatment of Hengist and Horsa as *exiles* from Germany in the Welsh versions of the fable of the Saxon conquest. The status of every alltud in Cymru was fixed by law, as he had his own galanas and sarhâd. He could give no evidence, however, against a Cymro, and some lord had to be in some way responsible for him, which lord might be a king, breyr, or a taeg. His galanas and sarhâd were according to the status of this lord. It appears from the text that his descendants could be incorporated into the Cymric kindreds (p. 62).

amobr, a maiden fee, payable to her lord, when she married or had connexion with a man. Normally the amobr was paid by her father, who, however, had no need to pay should the daughter go away clandestinely without consent of kindred. See *gobr merch*.

arddelw, a vouchee of various kinds in defence. The term is only used in one passage in the present text.

arglwydd, lord. This word appears to be used as a general term for a superior of any kind, from *arglwydd Dinevwr*, the Lord of Dinevwr, to *arglwydd caeth*, the lord of a bondman, and even *arglwydd ci*, the lord of a dog. In reading the earlier and more reliable texts of the laws, one must carefully avoid

¹ *The Welsh People*, 211, note 3.

² *Ibid.*, 191, note 1.

limiting its application to 'the superior chief of a district'. In such a phrase as *bradwr arglwydd*, for example, the *arglwydd* would vary according to the status of the *bradwr* (traitor). Given that the latter was one of the officers of the Court of Dinevwr, the *arglwydd* no doubt would be the powerful territorial chief known in later history as King of Deheubarth. Were he on the other hand a monk or the serf of a breyr, his *arglwydd* would be the abbot or the breyr as the case might be.

Argoel, called Castell Arcoyl in the Latin Vespasian E XI, where its *prepositus* or maer is mentioned.¹ Mr. Phillimore identifies it with a place called Caeth Argoel, between Derwydd and Golden Grove.² There are two farms in the parish of Llanfihangel Aberbythych between Derwydd and Golden Grove, called Caeth-argoed uchaf and isaf. They are roughly about $2\frac{1}{2}$ miles from Castell Dinevwr. Mr. Phillimore suggests with a query that Argoel is a by-form of Aergol, the Welsh modification of the Latin Agricola, and refers to the fifth-century Aergol ap Tryffun, King of Dyved.

argyvreu, 'id est, animalia que secum a parentibus adduxit,' the animals which the wife brings with her from her *parentes* on the occasion of her marriage. Such is the explanation given in the earliest MS. extant of the laws, the Peniarth MS. 28 in Latin.³ Aneurin Owen, however, explains it as meaning 'special ornaments', and translates it into Latin as 'paraphernalia', following herein apparently the late definition given in the so-called 'Triads of Dyrnwal Moelmu'd', which Thomas ab Ivan of Trev Bryn in Morgannwg transcribed (according to his own account) from the 'old books' of Sir Edward Mansell of Margam in 1685. According to this late definition, *argyvreu*, used here in connexion with a man, means his dress, arms, and the tools of a privileged art.⁴ Following Aneurin Owen, the authors of *The Welsh People*⁵ write that the marriage portion of a daughter 'usually included not only things of utility for a new household, but also *argyvreu* (special ornaments, paraphernalia)'.⁶

arwaesav, warranty, guarantee; 'the person, or authority, a defendant avouches to be the guarantee of the right to property with which he is charged to be unlawfully possessed.' Aneurin Owen.⁶ Not in present text. See pp. 302, 307, *supra*.

bangor, 'the top row of wattles in a wattled fence.' It is still in use in this sense 'under the form *mangors* (with the English

¹ *Anc. Laws* II. 878.

³ *Anc. Laws* II. 795.

⁶ *Anc. Laws* II. 1110.

² Owen's *Pembrokeshire* II. 421.

⁴ *Ibid.* II. 475, 493, 567.

⁵ p. 209.

plural termination) at Gwynfe in Carmarthenshire, and from it is derived a verb *bangori*. Mr. Phillimore also states 'that there is no evidence known to us that *Bangor* was in genuine Welsh a generic term for a monastery of any sort. No use of the word in this sense can be found before the comparatively late class of documents of which so many are printed in the *Iolo MSS.*' As a place-name *Bangor* 'occurs *four* times in Wales and sometimes, as on the Teifi and Rheidol, at places where no monasteries are known to have existed'.¹ The ecclesiastical signification attributed to the word is due in part to the two North Welsh *Bangors* (not to mention the Irish instance) being celebrated religious centres; and also perhaps to the confusion of *bangor* with *bangeibr* (meaning primarily 'high rafters' and so 'church'). The latter word appears in Peniarth MS. 28 in the following passage: 'Mabh eyllt maynorauc a vo *bengebyr* ar e tyr eiusdem precii est et mayr.' In Vespasian E XI the same passage reads 'Mabeilt mainorauc, id est, qui mainaur habuerit in qua *eclesia* sit, tantum est ejus galanas quantum prepositi.'²

Blegywryd, described in the present text as the most learned clerk in the convention at the White House on the Tâv, who, with twelve laymen, was chosen to reform the laws of Cymru. It is a striking fact, however, that his name does not appear either in the North Welsh books or in the three early Latin texts published in the *Ancient Laws and Institutes of Wales*, Vol. II. 749-907. Blegywryd is associated with that particular class of South Welsh law books written in Welsh, to which Aneurin Owen gave the name 'Dimetian Code' in order to distinguish them from that other class which he misnamed 'Gwentian Code'. These two classes would be more correctly distinguished by the names 'Book of Blegywryd' and 'Book of Cyvnerth' respectively. In the present text, however, which belongs to the latter class, and also in its fellow W, Blegywryd's name appears to have been substituted for that of Cyvnerth under the influence of the 'Book of Blegywryd' more properly so called. We therefore appear to have no reference in extant MSS. either to Blegywryd or Cyvnerth before the last quarter of the thirteenth century. At first he is merely described as the most learned clerk who was called *yr athro Vlegywryt*, the master Blegywryd, chosen to act as a kind of secretary with the twelve most learned laymen; and it is only in the two very late

¹ *Y Cymmrodor* XI. 83, note 3.

² *Anc. Laws* II. 769, 879; and p. 307 *supra* (X 217 a 16-20). See also Silvan Evans's *Geiriadur Cymraeg*.

texts, S and Z, that his legend is found in bloom.¹ In these he is specially chosen with the laymen in order to guard against their doing anything in opposition to the law of the Church or that of the Emperor, for in both of these he is a doctor.² He is also described as archdeacon of Llandaff, and made to accompany Howel to Rome. Certain lines are quoted as having been written by him in testimony of this event. The many inaccuracies and inconsistencies however contained in this account tend to show that it is based on the fancies of a time which knew little or nothing more of him than we do to-day. Even the preface to the earliest text extant of the Book of Blegywryd, when compared with that of the early Latin Peniarth MS. 28, is seen to be by no means free from suspicion of random theorizing.

bonhëddig, literally, one having a pedigree. In the early Latin texts it is represented by *nobilis*. The population of old Wales was broadly divided into two classes, being a division based on lineage. Those who were held to possess lineage were the bonhëddigs or *bonëddigion*, i.e. gentlemen. The term, however, was naturally more applied to the generality of this class, the more noble having special names bestowed on them, such as *gwyrdu* (Latin *optimates*), &c. The ordinary bonhëddig, called *bonhëddig canhwynol* or innate bonhëddig, is defined as being a Cymro on both sides and quite free from the blood of a bondman or a stranger (*alltud*). The genuine Cymry therefore seem to have been a kind of national aristocracy, who in course of time imposed their name on the country and people of Wales, known previously in the Latinity of the 'Dark Age' by the names Britannia and Brittones respectively.

bragod, a liquor, said to be made of the wort of ale and mead fermented together; in English, *bragget*.

brëyr, a noble, representing a higher grade of the bonhëddig or gentle class. According to Aneurin Owen's Index, this word is never used in the North Welsh books, where its equivalent *uchelwr* (*lit.* a high man) is the term employed. In the early Latin texts it is represented by *optimas*, as bonhëddig is by *nobilis*. See *gwrda*.

briduw, a solemn asservation, apparently over the altar, in which God is taken as witness. The term seems to be simply *bri Duw*, dignity of God.

¹ S = Brit. Mus. Addl. MS. 22,356, of the late fifteenth century. Z = Peniarth MS. 259 B, of the first half of the sixteenth century.

² MS. E, however, a faithful copy of A, the earliest MS. extant of the laws in Welsh, quotes a specific case where the law of Howel is contrary to that of the Church. *Anc. Laws* I. 178.

Buallt, an ancient Welsh gwlad or patria, now represented by the Hundred of Builth in the county of Breconshire. Buallt, however, was quite distinct from Brycheiniog. Buallt and the adjoining patria of Gwrtheyrnion were ruled over by Pascent, son of Vortigern, in the fifth century, these two gwlds having been bestowed on him by Ambrosius Aurelianus. The line of Pascent continued to rule after him for centuries, its representative in the time of the author of his genealogy in the *Historia Brittonum* being Fernmail.¹ It is a striking fact that Buallt and Gwrtheyrnion go together in the present text. See **Cyrchell** and **Deheubarth**.

camlwrw, a fine, sometimes doubled, of three kine for various offences, paid directly to the king. In certain cases, however, a portion of the camlwrw was a perquisite of others, whilst in the case of a llan, the whole of the camlwrw appears to have been divided between the abbot and lay proprietors. See **dirwy**.

canghellor [Lat. *cancellarius*], a royal officer, appointed over a district called his canghellorship, with special jurisdiction among the king's taeogs. It is carefully stated that he is not to be a *pencenedl* or chief of kindred, by which is probably intended that his authority is directly from the king, and does not in any way lie in his own blood origin. He is to hold the pleas of the king, and together with the maer is to keep the king's waste. It is noteworthy that our earliest MS. of the laws, Peniarth MS. 28 in Latin, differs from all subsequent texts in calling him *kymellaur* from a Latin original *compellarius*.

cantrev [*lit.* a hundred trevs], a hundred, the largest division of a gwlad or patria. The cantrevs varied considerably in extent; and it may be that originally they were one and all separate gwlds, as some of them certainly were. If, as is possible, *trev* once represented a personal entity (being an equation of the Latin *tribus*), cantrev at first may have stood for an organized group of kinsmen wandering over some ill-defined territory, which subsequently came to be strictly defined and to bear the name of cantrev in a territorial sense. This, however, in the case of Wales depends on the antiquity of the division, for it may be a comparatively late importation from England or the Continent. The cantrev was divided into cymwds, which were always strictly territorial divisions, marked off from one another by a well-defined boundary, such as a river or stream. The rigid definition of cantrev, comprising two cymwds, &c., as

¹ Mommsen's *Chronica Minora* III. 192.

given in the *Black Book of Chirk* and its faithful transcript, was certainly never applicable to the whole of Wales.

ceinlog, a penny. There are two kinds of pence referred to, viz. *keinhawc kyfreith*, the legal penny, and *keinhawc cotta*, the curt penny. The latter was a third less than the former, for a *dimeii* (dimidium) was half a curt penny and a third of the legal penny.¹ If, as Dr. Seebohm thinks probable, the legal penny is the same as that current in England in the time of Howel Dda, viz. that of thirty-two wheat grains, the curt penny therefore being of twenty-four wheat grains, then 240 legal pence would equal the pound of the *nova moneta* of Charlemagne, and 240 curt pence would equal the older Roman pound, or half-mina-Italica. The *mina Italica* of twenty Roman ounces was twice the amount of an old Roman pound of 240 scripula of twenty-four wheat grains, which survived into Merovingian times. The *keinhawc cotta* therefore was the equivalent of the scripulum, which was so far a common unit in Gaul as to have earned for itself the name of *denarius Gallicus*.²

ceinion [plur. of *cain*], defined both in Peniarth MS. 28 and the *Black Book of Chirk* as the first draught of liquor which comes to the hall at a banquet, being a perquisite of the smith of a court.³

cowyll, a gift payable by the husband to the wife on the morning after the marriage. According to the present text it was a pecuniary sum, given apparently as a recognition of chastity, and was not to be alienated from the wife although her fault caused the husband to leave her, but should the wife fail to discuss the subject of the cowyll on the morning after her marriage it was to be the property of both and not of the wife alone. '*Cowyll* is [possibly] of the same origin as the Welsh word *cawell*, "a basket or creel," and to be compared with the French term *corbeille de mariage*.'⁴

cyvarwys, gift, perquisite. Such at least is the sense in which the word seems to be used in the present text. The phrase *kyuarus neythaur* is represented by *munera nuptiarum* in the Latin Peniarth MS. 28. Dr. Seebohm makes much of this word in his *The Tribal System in Wales*, but unfortunately his remarks are mainly based on the so-called *Trioedd Dyrrwal Moelmu*d, transcribed in 1685 from 'old books'. He is followed by the authors of *The Welsh People* (206, and especially the second note).

¹ V 36 b 21-2 on p. 88.

² Seebohm's *Tribal Custom in Anglo-Saxon Law*, 14, 15.

³ *Anc. Laws* I. 72; II. 764.

⁴ *The Welsh People*, 212, note.

Cymru, Cymro, Cymraes. These are the names by which Wales, a Welshman, and a Welshwoman respectively are called in Welsh to this day. *Cymru* is a modern spelling for the country of Wales as distinct from the people, viz. *Cymry*, the latter formerly representing both. The singular *Cymro* stands, according to Sir John Rhys, for an earlier *Cumbrox* or *Combrox*, a compatriot, as opposed to *Allobrox*, Welsh *allfro*, a foreigner.¹ As the name seems to have been unknown among the Brittones of the Devonian peninsula or of Brittany, it could never have comprised the whole of the Brittones or Britanni of that western Britannia which was severed into two fragments by the famous Battle of Deorham in 577. Moreover, as the name *Cymry* is not found accepted by the whole of what is now Wales until about the twelfth century,² it is certain that a long period had elapsed before such a common national name could have won its way to general acceptance. In other words, it must have been long extant in Wales before it was finally adopted as a national name in lieu of Britannia and Brittones. There was a northern 'Cymru' north-east of the Irish Sea (whence the modern name Cumberland), and it was from this quarter that Cunedda and his Sons migrated over the water to North Wales sometime about the commencement of the fifth century A. D., who occupied at first the land between the river Dee and the river Teify, and then pushed through the modern Carmarthenshire till they reached the Severn Sea. These were the *Picti transmarini* of the 'Roman' author of the *Excidium Britanniae*, being undoubtedly the ancestors of the *Cymry*, properly so called.³ The advent of these *Combrogos* to Wales under Cunedda about the time that the last Roman soldier quitted this island in 407 is the beginning of Welsh national history. It was these who in process of time imposed their name on the land, people, and language of Wales. From the definition of *Cymro* in the present text, and as pointed out by the authors of *The Welsh People*,⁴ the term *Cymry* only included the men of pedigree and not the classes or persons subject to them. At first it was

¹ *The Welsh People*, 26.

² Only in the twelfth century it begins to be adopted as a national name in the *Brut y Tywysogion*, s. a. 1134 (Oxford *Brut*, 309).

³ p. 350, note 1; *Y Cymmrodor* IX. 182, 183; Mommsen's *Chronica Minora* III. 33, 156. The *Picti transmarini* of the pseudo-Gildas were not necessarily the supposed 'non-Aryans' to which the term is more strictly applied, but simply invaders or immigrants from beyond the Wall.

⁴ 117, note 1.

the dominating class alone, the free men of privileged blood, who were known by this name, those of the stock of Cunedda and his companions. The portions of Wales not occupied by them, such as the south-east, Brycheiniog, Glywysing, Gwent, &c., must still have been held by Brittones or Britanni, Scotti, and even Romani, but by the twelfth century we find the general name of Cymry (Lat. *Cambria*) being accepted by all.

cymwd, a division of a cantrev. A cymwd as such was intended from the first to be a strictly territorial entity, and never, as possibly in the case of a cantrev, a personal one. The present text speaks of a river as a familiar boundary between cymwds (*vide* p. 55). In such a case as Gwrtheyrnion we have a cymwd which appears to have been originally a gwlad, viz. the patria of the celebrated Vortigern. Perhaps, however, the original patria is here limited in area, the name being retained for a territory of lesser extent.

Cyrchell, the name of a brook, now called Crychell, which flows into another brook, called on the One Inch Ordnance Survey Map Bachell Brook, which itself flows into the Clywedog Brook, a little below Abbey Cwm Hir in Radnorshire. The Clywedog is a tributary of the Ieithon. *Trachyrchell* means 'beyond the Cyrchell', and inasmuch as Buallt, which is south of the Wye, is mentioned as distinct from Deheubarth, it is reasonable to suppose that the district immediately north-east of Buallt, between the Wye and the Ieithon, is also excluded. Moreover, as 'beyond the Cyrchell' is mentioned before Buallt, it is clear that the writer is situated east or north-east of the Cyrchell, so that *trachyrchell* would mean the district west of the Cyrchell and between it and Buallt, that is to say, the district of Gwrtheyrnion. See **Deheubarth** and **Buallt**.

dadannudd [*lit.* re-uncovering] of the parental hearth. A term for a peculiar suit at law for the recovery of patrimony held formerly by an ancestor of the claimant. There was a custom of covering the fire with ashes previous to retiring to rest, by which a smouldering fire was kept up; in the morning it was uncovered. In this particular suit, the suitor metaphorically claims to re-uncover the fire of his ancestor's hearth.¹

daered appears to be the money paid with or in lieu of the dawnbwyds or food-rents, due to the king from his taeogs. Where the Latin text Brit. Mus. Cott. Vesp. E XI, written about 1250, has 'Judex curie debet habere partem viri de nummis *dayret*,' the Peniarth MS. 28 reads '... de nummis *qui*

¹ *Anc. Laws* II. 1113; Seebohm's *Tribal System in Wales*, 82.

redduntur cum cena regis. The latter again, under the heading *De daunbwyd*, includes the following section, 'Si denarii redduntur X^{oem} VIII^{to} denarii pro unoquoque dono; et unus denarius ministris, id est, *yr daeredwyr ae kynnwillo*', which means 'to the daered-men who shall collect it'.¹

dawnbwyd [dawn, *gift*; *bwyd*, *fooa*], food-gifts of *taeogs*. According to the present text, two food-gifts were due to the king from the *taeogs* every year, one in winter and the other in summer. The *dawnbwyd* is to be distinguished from the *gwestva*, which last was due from free men.

Deheubarth [dehau, *right, south*; parth, *part*], the south part of Wales, South Wales. It is the *dexterale pars*, the right side looking east, as opposed to the *sinistralis pars*, the left side, that is, the north. Cunedda, who was one of the leaders of the Men of the North, *Gwyr y Gogledd*, who invaded the North Welsh coast from Cumberland and Southern Scotland about the beginning of the fifth century, and drove out the Scotti, is said in the *Historia Brittonum* to have come *de parte sinistrali*, that is, from the north.² The term *Deheubarth* at no time stood for the whole of modern South Wales as signifying a definite patria under one king, like Gwynedd, Buallt, or Morgannwg. *Deheubarth* was used as a general term for that group of South Welsh patrias whose inhabitants might be described as *Deheubarthwyr* or *Brittonnes dexterale* or simply *Dextrales*,³ in contradistinction to those of Gwynedd and Powys. The *Deheubarth* was never a *gwlad*, but only a district which comprised many *gwlad*s. It is true that both in this present text and also in the Latin Peniarth MS. 28, this general term *Deheubarth* is used as though for a definite patria, but (as shown under *gwlad*) the reason is probably this, that at the time when these recensions of the laws of Howel were written the majority of the South Welsh patrias had already fallen into Anglo-Norman hands, which may have induced the writer to use the vague or general term *Deheubarth* in lieu of more specific ones.⁴ It appears

¹ *Anc. Laws* II. 758, 785, 821. Cf. also I. 534.

² Mommsen's *Chronica Minora* III. 205. Mr. Anscombe regards Cunedag in this passage as standing for Cunedda [guletic]. Sir John Rhys, however, informs me that *Cunedda* certainly did not originally end in *a*.

³ Preface to Peniarth MS. 28. *Anc. Laws* II. 749; *Annales Cambriae* in *Y Cymmrodor* IX. 160, 162.

⁴ As for example in MS. D, viz. Peniarth MS. 32 of about A. D. 1380, where reference is made to *Rieinwoc* (= Dyved), *Morgannwg*, and *Seisyllwoc* (= Ceredigion plus Ystrad Tywi). *Anc. Laws* II. 50; cf. also 584.

indeed to have been used for that remnant of independent or semi-independent territory which was still left in the hands of the princely house of Dinevwr, but Deheubarth was never rightly the name of a definite patria or gwlad. The only other reference to Deheubarth in our present text is in the opening preface, where it is attended with considerable difficulties, for mention is made of its sixty-four cantrevs, an obviously impossible number. Indeed, the whole of this passage, wherein Howel's dominions are enumerated, is full of difficulties. The passage, which it will be convenient to quote here, is virtually the same in all the texts, with the exception of Z (Peniarth MS. 259B of the sixteenth century). It is as follows:—'petwar cantref a thrugein Deheubarth, a deunaw cantref Gwynedd, a thrugein tref tra Chyrchell, a thrugeint tref Buellt.' According to Aneurin Owen, the MSS. U, Y, and Z place *yn* before *Deheubarth*, whilst Z changes the first *a thrugein* into *arhugain*, thus reducing the sixty-four cantrevs of Deheubarth into twenty-four, a facile alteration made by a late writer, which hardly diminishes the difficulty.¹ We may therefore safely treat the passage as meaning 'sixty-four cantrevs of [*or in*] Deheubarth, and eighteen cantrevs of Gwynedd, and sixty trevs beyond the Cyrchell, and sixty trevs of Buallt'. The first point to notice is that Powys proper is clearly omitted and also the patria of Rhwng Gwy a Havren with the exception of *tra Chyrchell*, i.e. Gwrtheyrnion, which here, as since the days of Pasgen ab Gwrtheyrn in the fifth century, went with Buallt. Let us note further that *tra Chyrchell*, beyond the Cyrchell, as referring to Gwrtheyrnion, must have been used by a person speaking and writing east or north-east of the brook Cyrchell, that is to say, by a person living in the patria of Rhwng Gwy a Havren or possibly in Powys proper; at any rate within that part of Wales which the writer carefully excludes as belonging to Howel's dominions. The fact that Buallt is mentioned *after* 'tra Chyrchell' strengthens the argument. Our present author therefore (possibly Cynrth ab Morgeneu) appears to be outside the Deheubarthwyr or Dextrales, and it may be that he is one of the Powysii. The next point is the number of cantrevs given to Deheubarth and to Gwynedd, sixty-four to the former and eighteen to the latter. As there were never sixty-four cantrevs in the whole of Wales, and as the highest number given to Gwynedd in the old lists is eleven, it is clear that there must be some error in the text. If we assume for a moment that the original of this passage in our preface was in Latin, the word

¹ *Anc. Laws* I. 620.

cantref would have appeared as *pagus*, as in the preface of Peniarth MS. 28.¹ Indeed, further on in this Latin text we find *pagus, id est, cantref*.² But *pagus* is also made to stand for cymwd, as in the early Latin text, Harleian MS. 1796, e.g. *fines pagi, i. chemut*.³ Consequently it is possible that our cantrevs may be a mistranslation of *pagi*, meaning cymwds, and that what is meant to be said is that Howel's dominions included sixty-four cymwds of [or in] Deheubarth and eighteen cymwds of Gwynedd [*plus* Gwrtheyrnion and Buallt or parts thereof]. Now in the three old lists of the cantrevs and cymwds of Wales,⁴ there are variations in those of Gwynedd, chiefly because certain of these divisions were debatable ground between Gwynedd and Powys, and partly also owing to the errors of scribes who misread some cymwds under wrong cantrevs because of the proximity of one name to another. There can be no doubt, however, that the following were universally acknowledged to be intrinsic parts of Gwynedd, namely, the six cymwds of Anglesey and the eleven cymwds of Arllechwedd, Dunoding, Meirionydd, Lley, and Arvon. Penllyn with its three cymwds also appears in each of the three old lists, but it is a striking fact that Penllyn with its two cymwds proper, Uwch Meloch and Is Meloch, were and are in the Diocese of St. Asaph, whilst the third cymwd, Nanconwy, was and is in that of Bangor.⁵ We may therefore fairly conclude from what evidence we have that Gwynedd comprised eighteen *undisputed* cymwds, viz. the seventeen enumerated above *plus* the cymwd of Nanconwy. And it seems as though it were to this undisputed Gwynedd that the text alludes. With regard to the sixty-four cymwds of [or in] the Deheubarth, the special reference to 'trachyrchell' makes it amply clear that the patria of Rhwng Gwy a Havren is not in our author's mind to be included in that designation. There remain therefore (excluding Buallt mentioned separately) the gwlds or patrias of Ceredigion, Dyved, Ystrad Tywi, Brycheiniog, and Morgannwg with Gwent. The first four comprise fifty-two cymwds,⁶ and the last about twenty-five, exclusive of Cantrev Coch between the Wye and Gloucester.

¹ *Anc. Laws* II. 749; and p. 1 in Introduction.

² *Ibid.* II. 750.

³ *Ibid.* II. 895.

⁴ *Brit. Mus. Domitian A VIII.* (Leland's *Itinerary in Wales*, ed. L. T. Smith, 1906, pp. 1-5); *Cwta Cyfarwydd (Y Cymmrodor IX.* 325-33); Oxford *Brut* II. 407-12.

⁵ St. Asaph of course is the diocese of Powys, and Bangor that of Gwynedd. Penllyn, outside the three old lists, is generally regarded as a cymwd. Egerton Phillimore in Owen's *Pembrokeshire* I. 215, III. 215, &c.

⁶ Adding *Y Garn* to the *Brut* list and *Elved* to that of Domitian

That there was some aggression on the part of Howel against Morgannwg with Gwent is clear from the dispute between him and King Morgan mentioned in the *Book of Llandâv* (247-9), a Welsh translation of which precedes the *Cwta Cyfarwydd* list of the cymwds and cantrevs of Wales.¹ The dispute was settled by King Edgar years after Howel's death, and was concerned at that time only with the two cymwds of Ewyas and Ystrad Yw, which were regarded as parts of Gwent. It may be therefore that Howel laid claim to the whole of Gwent, and that our author includes it within that Deheubarth over which Howel's rule extended. It is very noticeable in this connexion that Howel's grandson, Einion, is described in the *Brut y Tywysogion* as having Brycheiniog and all his territory ravaged by the Saxons, and as having afterwards being murdered through the treachery of the nobles of Gwent,² which certainly suggests his authority in the far south-east. This seems to show that the House of Howel Dda claimed some jurisdiction over Gwent. Morgannwg *minus* Gwent, of course, or at least some portion of it, is, in the light of the entry in the *Book of Llandâv* clearly exempt, so that it appears hopeful that a minute research may still reveal what exactly were the sixty-four 'pagi' of the Deheubarth which acknowledged Howel Dda as their supreme lord.³ It is noticeable, as already shown by Mr. Phillimore, that it is only the law books of our present class, the *Book of Cyvnerth*, which carefully avoid describing Howel Dda as King of *all* Wales (*kymry oll*).⁴ Our author indeed appears anxious to exclude Howel's jurisdiction from Powys, and not only from Powys proper but also from the patria of Rhwng Gwy a Havren, and the Perveddwlad or 'middle country'

A VIII, and omitting Trevdraeth and Pebidiog (cymwd) from that of the *Cwta*.

¹ *Y Cymmrodor* IX. 325-6.

² 'y diffeithwyf Brecheinawc a holl gyfoeth Einawn uab Owein y gan y Saeson'; 'y llas Einawn uab Owein drwy dwyll gan nchelwyr Gwent.' *Oxford Brut*, pp. 262-3. In the fragmentary list of cantrevs from the *Liber Abbatis de Feversham* (Hall's *Red Book of the Exchequer* II. 1896) there appears the following curious notice:—'Homines autem de Lydeneye interfecerunt dominum suum scilicet Ris filium Oeni filii Howelda.' As Lydney is in the Cantrev Coch (Forest of Dean), the presence of the House of Howel there goes to confirm the above argument.

³ Gwent and Gwynllwg, according to the *Cwta* list, contained twelve cymwds which would complete the sixty-four required. Gwynllwg lay between the lower courses of the Usk and Rhymni.

⁴ Owen's *Pembrokeshire* III. 220.

between the river Conway and the river Dee, which Gwynedd afterwards claimed. This apparent anxiety would certainly indicate that he was a Powysian, who, although anxious to preserve the integrity of Powys itself, yet fully recognizes Howel's work for 'Kymry benbaladyr' in inviting six men from *every cymrud in Cymru* to the Ty Gwyn to assist in reforming Welsh law and custom.

dilysdod, certainty, assurance, acquittance. In our present text it is a term for a portion of the compensation to be made to a woman by her ravisher. In the early Latin texts we have *dylesruyt*, the modern *dilysrwydd*, and *ius suum* and *ius suum plenarie*, after which last Brit. Mus. Vespasian E XI in one passage adds, *id est, y diweirdep*, that is, her chastity.¹ It appears as though it were a payment which guaranteed to the woman the retention of her status as a virgin or chaste woman in the sight of the law. See **gwaddol**.

Dinevwr, near Llandeilo fawr, in the valley of the Tywi in Carmarthenshire, where its ruins still crown the summit of a hill overshadowing the town, a distance of twelve miles from Carmarthen. 'The form *Dynevor* (with the accent on the first syllable) is of course a mere English barbarism; and the application of the name '*Dynevor* Castle' to the *residence* now so called is a modernism, that mansion having been till recently called *Newton* in English, and *Dreneuwydd* (still in common use in the neighbourhood) in Welsh.'² In all the earlier South Welsh law books *Dinevwr* appears as a leading royal court in the Deheubarth. In the Book of Blegywryd, *Dinevwr* is an *eistedua arbennyc*, a principal seat or throne, under the King of Deheubarth, as *Aberffraw* under the King of Gwynedd.³ It is also mentioned by Giraldus Cambrensis in the last quarter of the twelfth century as formerly one of three principal courts in Wales, the others being *Aberffraw* and *Shrewsbury*.⁴ He tells us elsewhere that the principal court of South Wales was at *Caerlleon* at first, before it was removed to *Dinevwr*,⁵ but in both places he speaks as though *Dinevwr* was no longer a *principalis curia*. As he says the same, however, of *Aberffraw*, he is obviously thinking of that one Wales of his imagination united under *Rhodri Mawr*, which that king (such was the notion)

¹ *Anc. Laws* II. 794, 847, 850.

² Egerton Phillimore in *Y Cymmrodor* IX. 45.

³ *Anc. Laws* I. 346.

⁴ Gerald's *Itinerary through Wales* I. ch. 10 'Fuerant enim antiqutis tres principales in Wallia curiae,' &c.

⁵ Gerald's *Description of Wales* I. ch. 4.

disintegrated by dividing it among his three sons who had their *principales curiae* at Aberffraw, Dinevwr, and Shrewsbury respectively. This we may dismiss at once as being the very reverse of the course of Welsh history. Every patria or gwlad must once have had its own *curia principalis*, and it is only after the fall of every gwlad in South Wales except Ceredigion and Ystrad Tywi prior to circa 1100 that Dinevwr comes into prominence. It is first mentioned in the boundaries of Llandeilo Fawr in the *Book of Llandâv* (78), where it is called *gweith tineuwr*, the 'work' of Dinevwr in the probable sense of fortifications. No reference is made to it in the Mabinogion collection of tales and romances, whilst in the *Brut y Tywysogion* its name appears for the first time not until the year 1161, where, however, it is clearly mentioned as a well-known stronghold.¹ Every king in the Deheubarth having fallen, with the exception of the King of Ystrad Tywi and Ceredigion, it is only natural that his *curia principalis* should assume a unique position in Welsh eyes. Dinevwr does not become historic until it stands alone as the stronghold of the last great native princes of South Wales.

dirwy, a fine, sometimes doubled, of twelve kine paid directly to the king. A triad in the Latin text written about 1250 reads 'De tribus fit dirwy, scilicet, de pugna, furto, treiss', according to which dirwy is due for fighting, theft, and rape.²

diwyneb [*lit.* faceless], having no face in the sense of 'power to blush'. It is used in some parts of Wales to-day for one who is without a sense of honour.³ In the triad in our present text, the effect intended appears to be somewhat as follows. There are three shameless ones in every patria, shameless, impudent, unabashed—and yet we cannot do without them: a lord, a priest, and law.

ebediw, a heriot. A relief payable to a superior lord for investiture of land on the occasion of a death. If the investiture fee had been paid during the lifetime of the holder of land, no ebediw was to be exacted. The sum varied according to the status of the persons concerned.

edling [*A.S.* ætheling], the king's successor, the 'crown prince' so to speak, who was to be a brother, son, or nephew

¹ Oxford *Brut*, 323, 'Ac yna y cymerth Rys ab Gruffud y Kantref Mawr a Chastell Dinefwr.' On the derivation of Dinevwr see *Y Cymmrodor* IX. 44-6.

² Brit. Mus. Cott. Vespasian E XI. See *Anc. Laws* II. 842.

³ Rhys's *Celtic Folklore*, 634.

(brother's son) to the king. It is noticeable that in this way succession through the mother such as prevailed among the Picts in Bede's time was carefully guarded against. Traces of this Pictish mode of succession, as in use in old Wales, are found in the Mabinogion and elsewhere.¹ In Peniarth MS. 28 the edling is called *gwrthrych*; in the present text the royal issue are termed *gwrthrychiaid*, the word edling being confined to the particular *gwrthrych* who was to succeed the king.

enllyn, what is to be eaten with bread. In the Latin texts printed by Aneurin Owen it is sometimes left untranslated and at other times represented by such Latin equivalents as *pulmentum*. In Vespasian E XI we have 'Precium regalis cene est libra: dimidium libre de pane; et LX denarii pro potu; et LX pro dapibus aliis, id est, *enlyn*'.²

erw [*lit.* what has been tilled], a measurement applicable to arable land. It seems to have varied in extent. According to the present text,

18 feet = Howel's rod
 18 rods = length of erw
 2 rods = breadth of erw
 312 erw = rhandir.

According to the Latin Peniarth MS. 28,

16½ feet = long yoke
 18 long yokes = length of *acra*
 2 long yokes = breadth of *acra*.³

galanas, murder and murder-fine. It varied in amount according to the status of the individual murdered. The murderer was assisted in paying by his kindred to the fifth cousin, whose liabilities were fixed by law. The fine undoubtedly originated as a means of obviating the feud to which our present text refers under the term *dial*, vengeance. As *galanas* implied insult, disgrace, injury (*sarhâd*), *sarhâd* was always to be paid with the *galanas*. See *sarhâd*.

gobr, a reward, fee. Latin, *merces*.

gobr estyn, investiture fee. In Peniarth MS. 28 in the passage corresponding to that in which this expression occurs in our present text, *gobr estyn* is represented by *kynhasset*, left untranslated.⁴ In the late fifteenth-century text of the Book of Blegywryd, denominated S,⁵ the same passage appears as follows.

¹ *The Welsh People*, 36 et seq. See also my introduction to the 'Brychan Documents' in *Y Cymmrodor* XIX.

² *Anc. Laws* II. 765, 783, 827.

³ *Ibid.* II. 784.

⁴ *Anc. Laws* II. 781.

⁵ viz. Brit. Mus. Addl. MS. 22356.

'Y neb atalho kynnassed o tir ny thal ebediw pan vo marw. Sef yw kyghassed gobyr estyn.' (Whoever shall pay *kynnassed* for land is not to pay ebediw when he shall die; *kyghassed* is gobr estyn.)¹

gobr gwarchadw, fee for custody. A fee of 120 pence paid by a returned exile for the custody of his hereditary land-property which is now granted him by his kindred to whom the gobr gwarchadw is paid.

gobr merch, maiden fee. See **amobr**.

gorvodog. 'A surety for any person accused of crime; as "mach" signified a surety for debt or compact.' Aneurin Owen.²

gorvodtrev appears twice only in the present text, where it is defined as the thirteenth of the thirteen free trevs of a free maenor. It appears also to be said that there is some difference between it and the normal trev with regard to its *rhandirs*. MS. U makes this difference to consist in the addition of the *gwrthtir*,³ by which *gwrthtir* is probably meant the adjoining land. Moreover MS. U, which makes no reference to the maenor of thirteen trevs, defines the *gorvodtrev* as the third of every trev of the [bond] *maenol*, and adds that it is unlawful that there should be other than three *taeogs* in each of the two other trevs.⁴ As this last is reminiscent of the three *rhandirs* of a *taeogtrev*, one of which is to be pasture ground for the other two, and as the whole of this passage in U appears to be slovenly done (the form *maenawl* disclosing the influence of North Welsh books which differ considerably as to these areas), the evidence of this MS. may not unnaturally be regarded with suspicion. Aneurin Owen quotes a gloss in the margin of MS. M (Peniarth MS. 33 of the early fifteenth century),⁵ which reads 'Sef yw goruotref, tref uchelwyr heb swydoc arnei heb swydoc o hony' (A *gorvodtrev* is a trev of *breys* without an officer over it, without an officer from it); which definition somewhat confirms the idea suggested by our present text that the *gorvodtrev* pertained to the free maenor alone and not to that of the *taeogtrevs*. Another definition is found in Peniarth MS. 278⁶ (based on an early fifteenth-century text) as printed by Aneurin Owen, in

¹ *Anc. Laws* I. 546, whence the above is taken with the changes directed by the notes.

² *Ibid.* II. 1116.

³ *Ibid.* I. 768 'eithyr goruotref ageiff y gwrthtir yn ragor' (but the *gorvodtrev* has the *gwrthdir* besides).

⁴ See Appendix, p. 319; also *Anc. Laws* I. 768, note 28

⁵ *Anc. Laws* I. 769, note b; *Report on MSS. in Welsh* I. 366.

⁶ This is R. Vaughan's transcript of Peniarth MS. 164 of the early fifteenth century. *Report on MSS. in Welsh* I. 1098.

a passage which runs thus: 'Rheit hagen yr gwarcheitwat cayl aminioegeu tir a gwyr gorfotref. i. aminyogeu y tir yn y gylch, y gadw y tir ganthaw.' (The conservator however must have land borderers and men of a gorfodtref, that is, borderers from the land around him, to keep for him his land.) A still later definition¹ reads: 'Sef yw gorfotref, randyred a gvnvller o dreivi vchelwyr agyffvarvo ev tervynev a thervyn y dref y bo y datlev yndy. Ac o ray hynny y kayr amynyogav tyr.' (A gorfodtref means the rhandirs which shall be brought together from the breyr-treves whose boundaries touch the boundary of the trev wherein the disputes may be. And it is from those that land-borderers are procured.) Dr. Seebohm accepts this statement as representing the true meaning of the word.²

gwaddol, marriage portion. '*Gwaddol* = *gwo-dawl* (Irish *fo-dail*; Latin *divisio*) is a portion or dowry as a division of something.'³ The word is very rare in the law books, and only occurs once in our present text. It is not easy to say what exactly was meant by *gwaddol*, but it appears as though it comprised at least the *agweddi* and the *argyvreu*. In MS. X, however, it appears to be identified with the *argyvreu* alone (p. 305 *supra*). According to our present text, a man who failed to rebut a charge of rape on a woman walking alone, was to pay the woman her *gwaddol*, which in the corresponding passage in Latin is given as *ius suum* and *ius suum plenarie, id est, y diweirdeb* in Peniarth MS. 28 and Vespasian E XI respectively.⁴ From the last it seems as though the *gwaddol* was paid as a mark of the woman's *diweirdeb* or chastity. See *dilysdod*.

gwarthal, something to boot. The passages in the text seem to mean that there is no 'boot' where one has had his choice of shares, or, in other words, supposing that your share was assigned you without your having a free choice, you might then, and then only, ask for something to boot (see p. 203, note 1 *supra*).

gwelygordd, the stock of a family, some of whom might be living in another *gwlad*, retaining their rights in the original bit of land from which they sprang. The term is not used in our present text, but only in an addition found in U (p. 316 *supra*).

gwirawt yr ebesty, liquor of the apostles. 'Liquor distributed on feast days of the apostles,' so says Aneurin Owen.⁵

gwestai, guest; in Latin Peniarth MS. 28 *hospes*. In addition

¹ *Anc. Laws* II. 283, from Peniarth MS. 175 of the late fifteenth century.

² *Tribal Custom in Anglo-Saxon Law*, 35.

³ *The Welsh People*, 211, note 3.

⁴ *Anc. Laws* II. 794, 850.

⁵ *Ibid.* II. 1118.

to the twenty-four officers there were twelve gwestais in the king's retinue. These thirty-six rode on horseback. The authors of *The Welsh People* (204) think it probable that the twelve gwestais were the persons who brought in the gwestva or entertainment dues.

gwestva, a king's entertainment dues from his free men, being analogous to the dawnbwyd or food-gifts due to him from his taeogs or villeins. The gwestva was paid twice yearly, once in winter and again in summer. From the present text one might suppose that the payment was the same on both occasions, save that in summer silver and horse provender were not provided. The money equivalent of the food supplied from every trev from which the king's gwestva was due was one pound, viz. 120 pence for the bread, 60 pence for its enllyn, and 60 pence for the liquor. If the food were not supplied at the proper time, this money equivalent was to be paid. As this proper time is definitely stated to be winter, it would appear as though it were not unusual to supply money instead of food in this season; perhaps not so in summer. The 24 pence paid with the winter gwestva is the gwestva silver, *aryant y gwestuaeu*, in which sundry officers participated. Gwestva is represented in the Latin Peniarth MS. 28 by *cena*, from which comes the *cwynnossawc* of our text through *cwyn + nos*, evening meal, supper. See *twnc*.

gwlad, a patria. Gwlad might be translated 'country' and even 'state', but the former is too indefinite and the latter too modern for the purposes of our present text. Gwlad implies both the definite territory which is held by a 'people' and also the 'people' itself organized into a polity. Pre-Norman Wales (or Britannia as it was called) was not itself a gwlad, but a group of gwlds, somewhat like Germany before 1870. Dyved, Gwynedd, Powys, Morgannwg, &c. (which now make up the single gwlad or patria of Wales), would be as distinct from one another as Wessex, Kent, Mercia, and the rest of the gwlds or patrias which formerly made up what is now the single gwlad or patria of England. By the time that the earliest of the Welsh law books, now extant, were written, the Anglo-Normans had filched a number of these patrias, especially in South Wales. Morgannwg with Gwent, Brycheiniog, and Dyved were gone. Ceredigion was left, and also the interior of the old patria of Ystrad Tywi, that is, the land around Dinevwr. This probably is the reason why our texts adopt the vague term Deheubarth, *dextralis pars* (speaking of it as a gwlad), in lieu of the well-known and well-marked names of the South Welsh patrias. It may be that by the *gwlad*, Deheubarth, our text means no more than the remnant

of Ystrad Tywi around Dinevwr, *plus* Ceredigion. Deheubarth, Gwynedd, Powys, and Lloegr (England) are mentioned as four distinct gwyls in the present work. The Latin Peniarth MS. 28 of the late twelfth century quotes the same passage, viz. 'Homo de Powyss ab homine de Gwynet, similiter de Deheubarth, et de Anglico, in suo sayrhaed non habet nisi tres uaccas et III^{es} untias argenti.'¹ In the preface also of the same early and important text are mentioned the Gwynedoti, the Powysse, and the Dextrales.² Gwynedd, Powys, and Deheubarth are also distinguished in the North Welsh books of the MS. A type. This seems to fix the earliest recensions which we possess of the Laws of Howel Dda to a period subsequent to the fall of the majority of the South Welsh gwyls, that is, roughly speaking, subsequent to the end of the eleventh century.

gwrda, a noble; in the Latin texts *optimas*. See **breyr**.

gwyl [Lat. *vigilia*], a festival. G. Giric, June 16; G. Ieuan y Moch (St. John of the Swine), August 29; G. Badric, March 17; G. Vihagel (St. Michael), September 29; G. yr Holl Seint (All Saints), November 1 (= Calan Gaeaf, the Calends of Winter).

Gwynedd, roughly equivalent to North West Wales inclusive of the three counties of Anglesey, Carnarvon, and Merioneth. See **Deheubarth**.

gwyr nod, nod-men. 'The term *gwr nod* (literally, man of mark) is very ambiguous. Sometimes it looks as if it meant a *taeog* or *aillt*.'³ Not in present text. See p. 312 *supra* (U 27 b).

llan. In the early Breton *Vita Pauli Aureliani* we gather that the old meaning of llan was monastery, e.g. *Lanna Pauli id est monasterium Pauli*. In the *Vita Gildae*, c. 27, we have also *coetlann* interpreted as *monasterium nemoris*, which, whether it be right or no, shows that *llan* to the writer meant monastery. The numerous *llans* of old Welsh place-names, therefore, signify the monasteries of those whose names generally follow them, e.g. Llangolman, the monastery of Colman, and so on. The llan would naturally include under its name the lands and rights which pertained to it. Llan in process of time came also to mean a church, but as a rule in the present text *eglwys* (*ecclesia*) is used for a church. On p. 114 *llan* and *eglwys* appear to be in some sense contrasted, for the *llan* has an abbot and the *eglwys* has lay proprietors, whose duty is to protect it.

land maer. See **maer biswail**.

Llyfr Cynog, the Book of Cynog, referred to both in the

¹ *Anc. Laws* II. 789.

² *Ibid.* II. 749.

³ *The Welsh People*, 236, note 4. Cf. *Anc. Laws* II. 1118.

Latin *Vespasian E XI*¹ and in the Book of Blegywryd² in connexion with the same passage as in the present text. Consequently it must have been a work current as early at least as the middle or first half of the thirteenth century. The first seventy-six folios of Peniarth MS. 35 (called G) of the last quarter of the thirteenth century profess to contain the Book of Cynog, or at least part of it, for they close with the words 'Ac yuelly y teruyna Llyuyr Kynawc' (And so ends the Book of Cynog).³ According to Dr. Gwenogfryn Evans, Aneurin Owen made no use of the greater part of this text.⁴

mab aillt [*lit.* a shaven fellow], a villein. Not in present text. See p. 307 above (X 217 a 16-20), 313 (U 36 b). See *taeog*.

maenor. This word should be carefully distinguished from the English manor, to which it is often assimilated; *maenor* appears to come from *maen*, a stone. 'Originally it probably meant a particular spot in its district, which was distinguished by stone buildings or some sort of stone walls.'⁵ '*Maenor* occurs in one of the documents in the *Book of St. Chad* . . . written in the Mercian hand of the time of King Offa. . . . Even our English historians will hardly be prepared to sustain the hypothesis that the Welsh borrowed a Norman-French word prior to A. D. 800.'⁶ Two kinds of *maenor* are distinguished in the present text, the *maenor* of the free trevs and the *maenor* of the *taeogtrevs*. In the Book of Blegywryd (as the so-called 'Dimetian Code' may perhaps more correctly be called), the two kinds of *maenor* are referred to thus: 'Seithtref a vyd ym *maenawr vro*; *teir tref ardec a vyd ym maenawr vrthtir*.' (Seven trevs are to be in a *maenor vro*; thirteen trevs are to be in a *maenor wrthdir*.)⁷ If the *maenor vro* and the *maenor wrthdir* are the same as the bond and free *maenor* respectively, then it would seem as though the *maenor* of the lowlands were occupied by *taeogs* and that of the uplands by free men. On the basis of the present text, the following tables may be drawn up:—

4 rhandirs = 1 free trev	3 rhandirs = 1 <i>taeogtrev</i>
13 free trevs = 1 free <i>maenor</i>	7 <i>taeogtrevs</i> = 1 <i>maenor</i> of <i>taeogtrevs</i> .

The *maenor* of thirteen trevs is not referred to in MS. U, and the form *maenawl* appears in lieu of *maenawr*, which shows the influence of North Welsh books on this particular text.

¹ *Anc. Laws* II, 889.

² *Ibid.* I, 484.

³ *Ibid.* II, 210.

⁴ *Report on MSS. in Welsh* I, 367-8.

⁵ *The Welsh People*, 218, note 2.

⁶ Mr. Egerton Phillimore in *Y Cymmrodor* XI, 57.

⁷ *Anc. Laws* I, 538.

maer [Lat. *maior*], a royal officer, appointed over a district called his maership, with special jurisdiction over the king's taeogs. Deriving his authority wholly from the king, he is probably for this reason never to be a *þencenedl* or chief of kindred, whose authority comes from the kindred, being based primarily on blood origin. He is to demand all the king's dues within his maership, and is also with the canghellor to keep the king's waste. In Peniarth MS. 28 he is described in one place as 'propositus regis, id est, mayr castell'.¹

maertrev. This term only occurs once in our present text in connexion with the *maer biswail* or land maer, so that it appears to be the trev with which this officer was specially connected. The passage, however, appears as follows in Peniarth MS. 28: 'Debet quoque mercedem de filiabus uillanorum de uillis curie adiacentibus,'² where our *gwyr y vaertref* are equated with the *villani de villis curiae adiacentibus*. In MS. U they are called *tayogeu y llys*, the taeogs of the court;³ and in the Book of Blegywryd they are described as 'y bilaeineit afwynt y mywn maer trefi y llys' (the villeins who are within the maertrevs of the court).⁴ The maertrev, therefore, appears to have been a trev of a king's taeogs, situated near his court.

maer-ty or maerhouse. This word is mentioned four times in the present text, always in connexion with cattle—*gwartheg y maerdy*, the cattle of the maerhouse. In one case the maer-ty is not that of a king but of a breyr. The maer referred to is the *maer biswail* [lit. cow-dung maer] or land maer.

maer biswail or land maer. The literal meaning of the Welsh term is 'cow-dung maer', a term used to distinguish him from the maer proper, who was of higher status. The galanas of the latter was 189 kine, with three augmentations; that of the land maer was only 126 kine with three augmentations. He appears to have superintended the maertrev with special regard to the king's cattle.

marwdy, the house with its appurtenances of a person who dies intestate, which on this account escheats to the lord.

nod-men. See *gwyr nod*.

pennaeth, chief, king. This word is represented by *rex* in the corresponding passages in the Latin Peniarth MS. 28.⁵

prid, price, value, equivalent, payable in certain circumstances for land.

¹ *Anc. Laws* II. 769.

² *Ibid.* II. 767.

³ *Ibid.* I. 684.

⁴ *Ibid.* I. 392.

⁵ *Ibid.* II. 750, 764.

rhaith. 'Originally it seems to have been used to signify the notion conveyed by the juridical terms, *ius, droit, recht*. It is cognate with German *recht* and English *right*, and is represented in Irish by the neuter *recht*, which is as if we had in Latin, besides *rectus, -a, -um*, a neuter *rectu*, genitive *rectus*.'¹ Rhaith might be translated *compurgation*, for if a person were put to his rhaith, he was required to bring forward so many men to swear on his behalf. 'Oath was the primary mode of proof, an oath going not to the truth of a specific fact, but to the justice of the claim or defence as a whole. The number of persons required to swear varied according to the nature of the case and the rank of the persons concerned.'²

rhandir [*rhan, share; tir, land*], a division of land containing 312 such erws as are described in the text (see **Erw**). The complete rhandir was to comprise clear and brake, wood and field, wet and dry, except (if the text be thus interpreted correctly) in the case of the gorvodtrev. There were to be four rhandirs in the free trev, and three in the taeogtrev, one rhandir in both cases being pasturage for the remainder. Should a dispute arise between two trevs as to a boundary, the area which could be legally appropriated was always to be less than a rhandir.³

sarhâd, insult and insult-fine. If the person who committed sarhâd was unable to pay, his kindred were legally bound to pay along with him, but only till the third degree of kinship, and not to the fifth cousin as in the case of galanas. See **galanas**.

taeog, a villein. The word is of the same origin as *ty* (house).⁴ The inhabitants of old Wales were divided into two main divisions, those of pedigree (*boneddigion*) and those of no pedigree. The taeogs were the most privileged in the latter division, preceding in status both the alltuds and the *caethion* (slaves). The word taeog is of very rare occurrence in the books of the *Black Book of Chirk* type, the designation of the villein in this text being commonly what would now be spelt *mab aillt*, a word of still rarer occurrence in the other law books. In the Latin Peniarth MS. 28 taeog is represented by *villanus*. There were two ranks of taeogs, those of a king and those of a breyr. The galanas and sarhâd

¹ *The Welsh People*, 205, note 1.

² Pollock and Maitland, *English Law* (2nd ed. 1898) I. 39.

³ Cf. V 22 a 6-7 with *Anc. Laws* II. 814 (last section of Peniarth MS. 28).

⁴ *The Welsh People*, 191, note 1.

of the latter were half those of the former. The taeogs had special trevs set apart for them called *taeogtrevydd*, seven of which constituted a [bond] maenor. They paid two dawn-bwyds or food-gifts yearly to the king, and were subject to sundry other services. A taeog became a free man if a church were built with the king's consent on his taeogtrev, or if the king raised him to be one of his twenty-four officers, or if he became a tonsured clerk. See *mab aillt*.

taeogtrev, a trev of taeogs, as distinguished from a *trev ryd* or free trev. It comprised three rhandirs only, one of which was pasturage for the other two. Seven taeogtrevs made a bond maenor. The word taeogtrev does not seem to be found in the Book of Gwynedd, of which the *Black Book of Chirk* is the exemplar. In the Latin Harleian MS. 1796, however, of the first part of the thirteenth century, a text which seems to reflect the laws and customs of Gwynedd,¹ *rusticana uilla* is equated with *taiauctret* for *taiauctref*.²

teithi, qualities or properties; the properties which pertain to anything in the sense in which the law requires that thing to be understood. For instance, when the law mentions a cat whose legal worth is four legal pence, it is to be understood that the cat is to be perfect of claw, perfect of sight, &c., which are its *teithi*.

trev, the Welsh equivalent of the Old English *-ton* and *-ham*, the Danish *-by*, represented in the Latin Peniarth MS. 28 as commonly in the Latin of medieval times, by the word *villa*. The trev according to the present text consisted of rhandirs of 312 erwes each; the Peniarth MS. 28 adds that the twelve erwes of this number were for buildings.³ The free trev contained four rhandirs, and the taeogtrev contained three. In both cases one rhandir was to be pasturage for the rest, which last were to be inhabited. Each of the two inhabited rhandirs of a taeogtrev was to contain three taeogs. It appears that the number of houses (*tei*) in a trev varied, but in the passage where a thief is to escape punishment, if able to show that he has traversed three trevs in a day, with nine houses in every trev, without obtaining relief,⁴ it looks as though a trev of nine houses was normal. It is also incidentally suggested in the present text that the houses were built close together, for the owner of a house which was burnt through negligence was to pay for the first two houses

¹ *Anc. Laws* II. 893-907. See especially p. 894 concerning the kings in Wales who 'debet accipere terram illorum a rege Aberfrau'.

² *Ibid.* II. 901.

³ *Ibid.* II. 784.

⁴ Vide W 65 b 7-14 on p. 64 *supra*.

destroyed by that fire, which probably refers to the two houses one on each side. *Trev*-names meet us frequently in Wales, as names ending in *-ton* or *-ham* do in England. *Trev* in modern Welsh is used for town, the modern *trev* being to the medieval *trev* what the modern *town* is to old *-ton*.

trevtad, patrimony, represented in the Latin Peniarth MS. 28 by *hereditas*. It is the *trev* which descends to the sons through the father, the word *trev* in this case not bearing the rigid sense of an area of four rhandirs, &c., but rather that of a definite plot of habitable ground on which the sons might continue to live. This idea seems to be conveyed by the interesting use of the word in the triad of the free huntings,¹ where the pursuit of a roebuck, fox, and otter, is free to all in every gwlad or patria, the reason being that these three creatures have no *trevtad*, which word is represented in the early Latin text by *certa mansio*.² May it not therefore be that the exact meaning of *trevtad* is the *certa mansio* which is the son's due through his father after the latter's decease?

trevgordd is represented in the Latin Peniarth MS. 28 and Vespasian E XI by the expression *communis villa*. In the latter our *bugeil trefgord* appears as *pastor communis ville, id est, trefgord*.³ In a later text⁴ we find the following statement, 'Llyma fessur trefgordd cyfreithiawl: naw tei, ac un aradyr, ac un odyn, ac un gordd, ac un gath, ac un ceilyawc, ac un tarw, ac un bugail.' (This is the complement of a legal *trevgordd*: nine houses, and one plough, and one kiln, and one churn, and one cat, and one cock, and one bull, and one shepherd.) This statement, however, is not found earlier than the beginning of the fifteenth century. In the present text the *trevgordd* is associated with cattle; and in one passage in particular,⁵ where reference is made to damaged corn bordering on a *trevgordd* (*yn emyl trefgord*), it would appear as though *trevgordd* were a special kind of *trev* in which cattle belonging to various individuals pastured in common, with a common herdsman and a common bull. We have also a reference to the bath of a *trevgordd*, and the smithy,⁶ which last was to be nine paces from the *trevgordd* itself.⁷

¹ pp. 131, 133, 275 *supra*.

² *Anc. Laws* II, 774.

³ *Ibid.* II. 771, 841.

⁴ *Ibid.* II. 692, being Vaughan's transcript of an early fifteenth-century text. (See note to *gorvodtrev*, p. 340).

⁵ V 34 b 19-24 (pp. 84, 230 *supra*).

⁶ V 44 b 24. After *gefeil*, W and X insert *trefgord*. *Anc. Laws* I. 780.

⁷ An interesting passage on the *trevgordd* will be found by Dr. Seebohm in his *Tribal Custom in Anglo-Saxon Law*, 34-40, but in the

twnc, the money equivalent of the king's *gwestva* from every free *trev*. It amounted to one pound. See *gwestva*.

Ty gwyn ar Dâv [*Alba Domus*,¹ the White House on the Tâv], 'identified by far-reaching tradition with Whitland in Carmarthenshire.'² One would suppose from the religious character of the convention, as described in the early prefaces, that it was a monastery, the word *gwyn* bearing some such meaning as holy or blessed, and one would be inclined to compare it with Bede's *Ad Candidam Casam* (Whitern in Galloway), notwithstanding his different explanation of *candida*.³ According to Blegywryd's preface, however, it was a hunting lodge constructed of white rods, for which reason it was called white ;⁴ whilst the late texts S and Z state that the Ty gwyn was so called because it was one Gwyn, the maer, who owned the house in which the law was made, hence Gwyn's house ! This Gwyn is converted into one of the twelve laics set apart to make the law, their secretary being Blegywryd, or Bledrws, here described as Archdeacon of Llandaff !⁴

Vnbeinyaeth Prydein, the monarchy of 'Britain', the name of the song which the bard of the household had to sing before the host in the day of battle and fighting. It must not be supposed, however, that *unbennaeth Prydain* refers to the island of Britain, although *Ynys Prydain* is the common Welsh name for the whole island, being equivalent in meaning to *insula Britannia*. *Prydain* and *Britannia* are in no way etymologically related, and their confusion has been the source of endless misconceptions relative to the origins of Welsh and indeed of British history. *Ynys Prydain* means Picts' Island,⁵ and was equated with *insula Britannia*, with the natural result that *Prydain* was equated with *Britannia*. This last word again, *Britannia*, had various meanings. To a geographer, it would mean the island of Britain ; to a Roman official, the Roman province of Britain, south of the walls ; and lastly (what is not so well known), it meant Wales *plus* the Devonian peninsula, and afterwards Wales alone. Before about the twelfth century Wales bore the common name of *Britannia*,

light of the earlier and more reliable texts one can hardly as yet dare say much more than what appears above.

¹ *Anc. Laws* II. 893.

² *The Welsh People*, 155. That the Tâv is the river of that name in Dyfed is stated in the preface to the Book of Blegywryd.

³ Bede's *Ecclesiastical History* III. 4.

⁴ *Anc. Laws* I. 339, 342.

⁵ *The Welsh People*, 76.

and its inhabitants that of *Brittones*. In the genuine *Epistola Gildae*,¹ the *Historia Brittonum*, Asser's *Alfred*, the *Vitae* of the Saints, and the *Book of Llandŷv*, this use of the term *Britannia* is amply attested; and the earliest text extant of the Laws of Howel Dda, viz. the Latin Peniarth MS. 28, which Aneurin Owen entitles *Leges Wallice*, is entitled in the text itself *Leges Britannie*.² The song 'Vnbeinyaeth Prydein' therefore means *Monarchia Britanniae*, i.e. the monarchy of Wales, and must be taken as reflecting that aspiration after Welsh political unity which was increasing throughout the centuries amid the numerous patrias of the Welsh kin.

wynebwerth [wyneb, *face*; werth, *worth*], face-worth, a fine payable to a woman when insulted by her husband, as when he had connexion with another woman.

¹ The *Epistola Gildae* is to be carefully distinguished from the *Excidium Britanniae* of the pseudo-Gildas, i.e. the first twenty-six chapters which were originally written towards the end of the seventh century. *Celtic Review* (Edinburgh) for 1905.

² *Anc. Laws* II. 749, where *Britannie* is for *Britannie*.

INDEX TO WELSH TEXT

[] Square brackets indicate MS. **W**; *a.* = adjective; *adv.* = adverb; *c.* = common; *comp.* = comparative; *f.* = feminine; *m.* = masculine; *n.* = numeral; *pl.* = plural; *prep.* = preposition *or* prepositional; *s.* = substantive; *v.* = verb.

A.

a, v. See *mynet*.

abat, sm. 40, 58, [60], 88, [114].

abadeu, pl. 1, 121.

abo, s. 127.

abreid, adv. 125.

ach, sf. 3, [9], 39, 51, [62], 87, [109, 110]; — *ac etrif*, 51, 53-4; [— — *eturyt*, 136];

— — *etuyryt*, 48. *achoed kenedyl*, 38.

achaws, sm. 52, 81, [92], 119, 121, 125-6, [135]. See *petwar*.

achwysson, pl. 120.

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achuppo, v. 17.

[*achwanegu, v.* 136].

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adar, pl. See *ederyn*.

adaw, v. 30, 88, [97, 103-4]; *adawet*, 95; *adawho*, 8, 92, 108].

[*adef, a.* 135]; *adefedic*, 88.

adef, v. 41, [74], 86, [137];

adefho, 37, [63], 86-7;

[*adeuir*, 137]; *adefynt*, 40;

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adeilat, 127.

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aeductrwyd, s. [96].

aelawt, s. 42. *aelodeu, pl.* 42, 68, [78], 80, [112]; — *gradeu kenedyl*, 38-9; — *penkenedyl*, 43.

[*aelwyt, sf.* 135].

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aghenocit, s. 131, [133, 138].

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agori, v. 34, 58, [60-1].

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[alltudes, *sf.* 94.]
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- amaerwyeu, *pl.* 131.
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- amaetho, *v.* 3.
- amdiffyn, *v.* 47, 120.
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- [amen, 142].
- [amheu, *v.* 116]; amheuedic,
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- amhinogyon tir, 54, [136].
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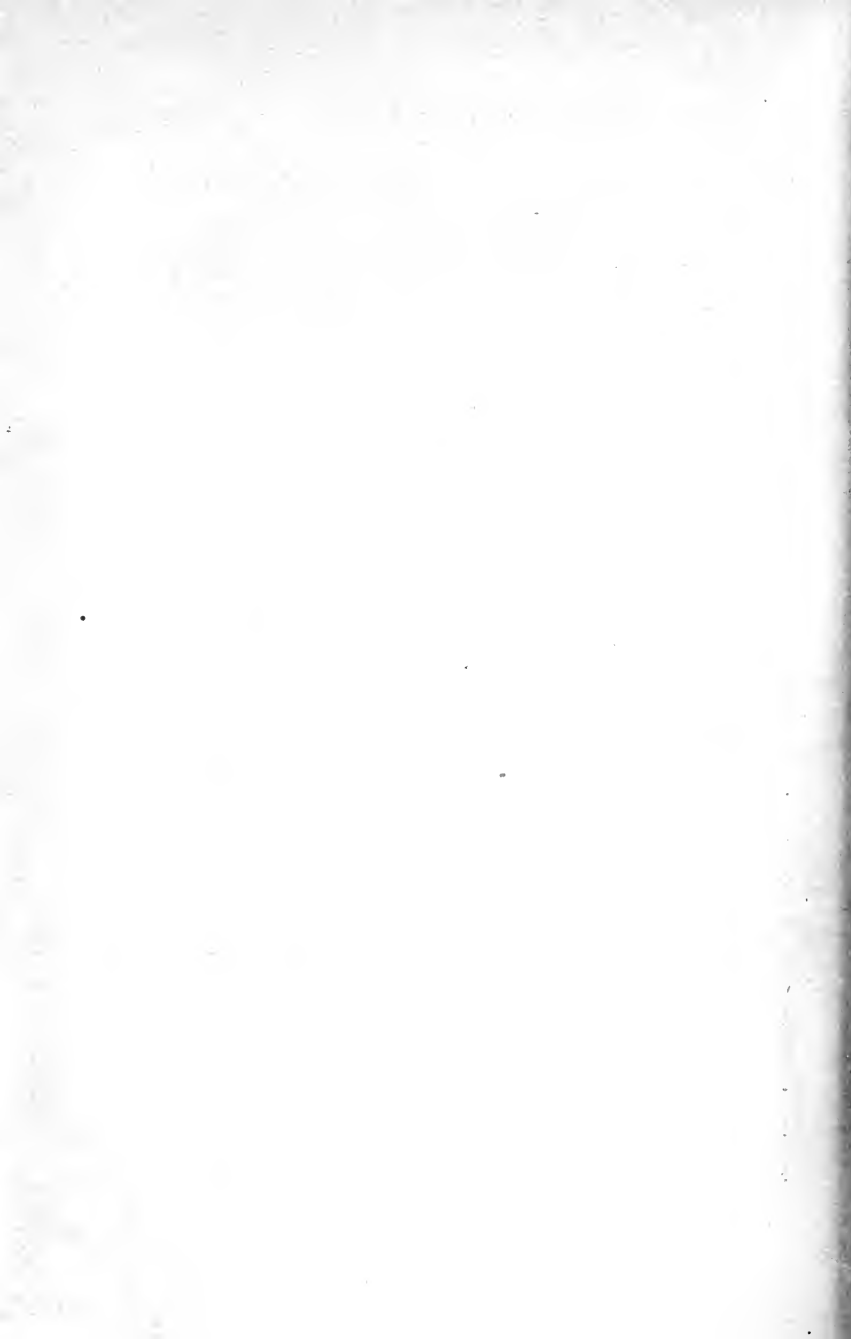
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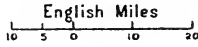


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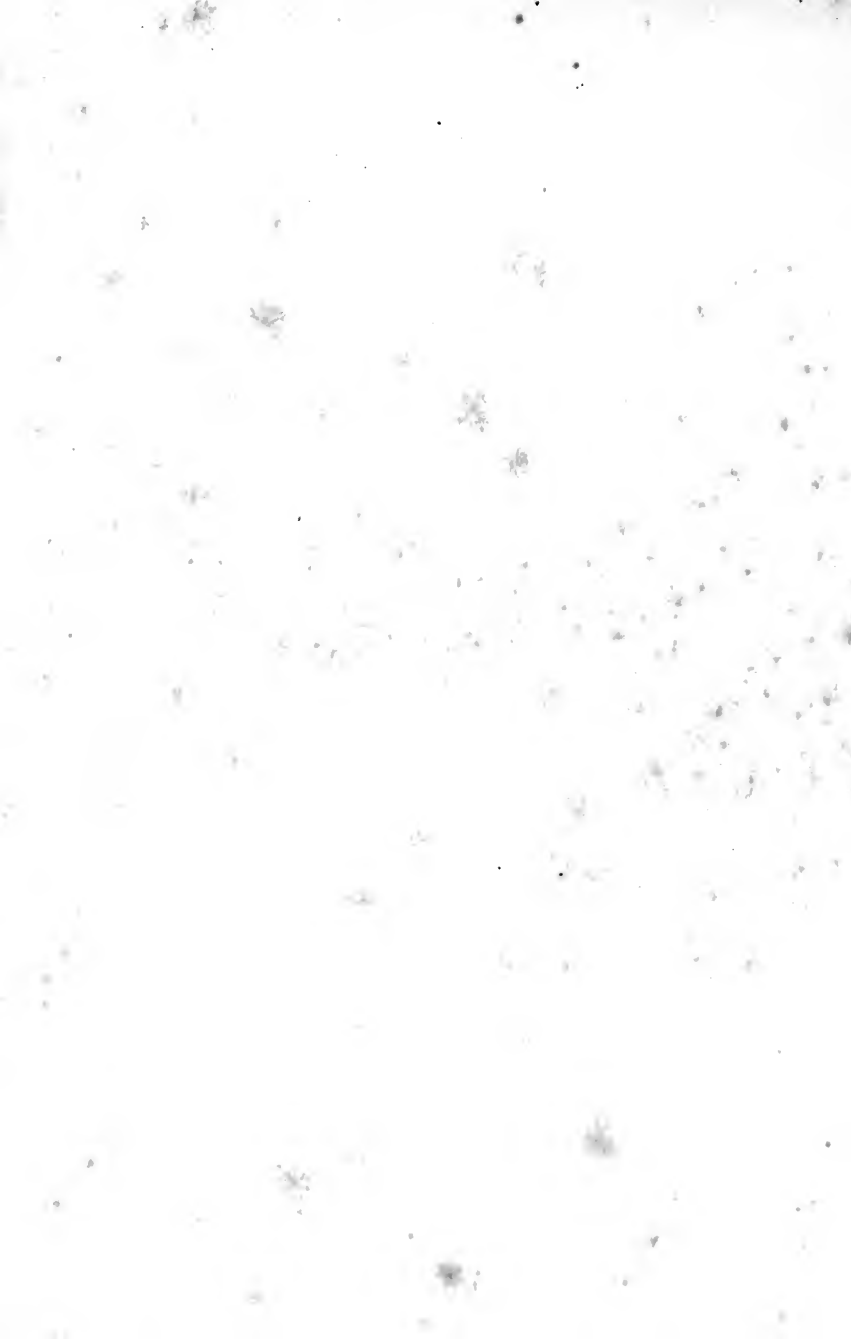
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